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A Plain and Continued
EXPOSITION
Of the several
Prophecies or **Divine Visions**
OF THE
Prophet Daniel,

Which have or may concern the
People of GOD,

WHETHER
JEW or **CHRISTIAN;**

Whereunto is annexed a Threefold

APPENDAGE,

Touching Three main Points, the First,
Relating to **DANIEL**, the other Two
to the **APOCALYPSE.**

By **HENRY MORE D. D.**

Dan. 12. 10. Many shall be purified and made white and tryed, but the wicked shall doe wickedly, and none of the wicked shall understand, but the wise shall understand.

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THE PREFACE TO THE READER.

READER,

WHAT I present thee with, though I. The extent of the Authors Exposition of the Prophecies of Daniel.
it be not, nor indeed was ever intended to be, an entire Commentary upon the whole Book of Daniel, yet I hope it will prove what the Title promises, A plain as well as continued Exposition upon the several Prophecies or Divine Visions of Daniel, wherein the affairs of the Church of God whether Jewish or Christian are prefigured or predicted, which indeed is as much as to say, upon all the Prophecies or Divine Visions of Daniel. For those two Visions which I have omitted, That touching the Tree, Chap. 4. to be hewn down by the decree of
 A 2. *the*

the Watchers and the demand of the Holy Ones, and that other, Chap. 5. of the Hand seen writing upon the wall, neither of those are the Visions of Daniel, but the former the Dream of Nebuchadnezzar, the latter a Vision which Belshazzar saw, namely, The shape of a mans hand writing on the wall. Nor were these predictions of the State of the Church, but of the particular State of those two Kings Nebuchadnezzar, and Belshazzar, his grandchild.

II. So that I did not avoid them for any more difficulty in them than in those I have expounded, for it is far less; but merely because they were not sutable to my scope. The strangest thing in the former is that wonderful Metamorphosis supposed by some in the body of Nebuchadnezzar, as if he were transformed into an Oxe. But that is a mere abuse both of the Text and of him. That by the just Judgment of God he was struck with a ferine Melancholy is true. And as some in such a *μωρία* or delirancy, phansie themselves Wolves, others Dogs, other some, Cats, which Distempers Physicians call *Λυκαρθεονία*, *Κυναρθεονία*, and *Γαδαραθεονία*, as you may see in Sennertus, Institut.

The change of Nebuchadnezzar by the decree of the Watchers and Holy Ones into the condition of an Oxe, how to be understood.

*Institut. Medic. lib. 2. part. 3. sect. 1. so this ferine Melancholy or Madness of Nebuchadnezzar, with which he was smitten and continued in for seven years, may be termed a Βαρβαρμία or Ταυροβαρμία and as Physicians report of those other Distempers, that the parties that are affected with them will imitate the actions, gestures and voices of those Animals, Wolf, Dog or Cat, so might Nebuchadnezzar of an Oxe or Bull, and in this wild salvage life of his he might grow very rough and hairy, and his nails long as the claws of a bird are, he never paring them. Which is all that is meant by that Text, *That his* Dan. 4. 33. hairs were grown like Eagles Feathers (not broad as feathers are, but so thick set and much grown that they covered his skin as close as the feathers of an Eagle doe hers) and his nails like birds claws, that is, long especially, and something bending inward. And that this matter, this judgment upon Nebuchadnezzar, was determined by the decree of the Watchers and by the word of the Holy Ones, that is, of the Angelical Powers, this is no more than is more fully intimated in those Prophecies of Daniel which I have expounded;*

pounded; that the affairs of men and of Kingdoms especially are carried on by the activity and ministry of Angels, according to that of Theognis,

** Ἀνθρώποι τὰ μάταια νομίζομεν, εἰδότες ἔδην,
Θεοὶ δὲ κατὰ σφέλτερον πάντα τελεῖσι νόον.*

*We mortals knowing nought, vain things
furmife,*

But all must goe as th' Holy Ones devise.

III.

*Of the Hand
seen writing
on the wall
by Belshaz-
zar, and of
the Chalde-
ans, Sooth-
sayers, &c.
being not
able to read
it.*

And as for that Vision of the Hand seen writing upon the wall, the most puzzling thing in that whole story is, that all the Chaldeans, Soothsayers and Astrologers, all the wise men of King Belshazzar should prove themselves such fools, as to be puzzled in the reading three or four words writ in their own language, For the words are Chaldee. This I confess Interpreters make a great pudder about, and endeavour to loose the knot various ways. Some say, they could not read it because though the words were Chaldee, yet they were writ in the old Hebrew, i.e. Samaritan Character. Others that the Characters though they were Chaldee, yet were transposed. Others that onely the Initial let-

letters were writ, and so they could make no words of them. And others that they being writ without points, they did not know how to point them or vowel them. And lastly there are others that conceive that God miraculously blinded or rather dazled their sight, and confounded their perception, that he might reserve the credit of that exploit for Daniel. But it being such a night of profane revelling and feasting, why might not the wise men partly out of tipsiness, and partly out of consternation of mind, in sympathizing with their perplexed Prince and his Court, be so maskard that they could not read the hand-writing on the Wall, it being writ also on purpose by the Angel Gabriel (for the Jews make him the Scribe) so scribbledly as I may so say, and brokenly, that though a man of a pacate mind and quick understanding would easily read it, yet men so much gone in drink, and drunk also with horror and astonishment, would not be able to make any thing of it.

*And yet there is a more simple and easy solution than all these. In Chap. 4. vers. 9. Tell me, says Nebuchadnezzar to Daniel, the Visions of my dream that I have seen
and*

and the Interpretation thereof. *Where the particle , [And] most assuredly signifies as much as [that is to say.] For Daniel was not to tell the dream but the Interpretation of it. So that the true and plain sense of that part of that Verse is, Tell me the Visions of my dream that I have seen, that is to say, the Interpretation thereof. In like manner Chap. 5. vers. 8. where it is said, The wise men could not read the writing, the particle following which is [,] and which our English Translation renders [Nor] in virtue of the negation preceding (otherwise it naturally signifies [And]) may as well be rendred [that is to say] as [Nor] And then the sense is plain and easy. The Kings wise men could not read the writing, that is to say, they could not make known to the King the Interpretation thereof, they could not read it so as to interpret it to him. For though the hand-writing was not mere Initial letters, yet they were such single incoherent words without any syntax, that none could tell what they meant but he that writ them, who haply assisted Daniel in unriddling the Riddle.*

For

For the Hand-writing in Chaldee was one- ly this, MENE, MENE, TEKEL, UPHARSIN. Which verbatim sounds no more than thus, He has numbred, He has numbred, He has weighed, And the Persians. Which broken writing without the guidance of God, or the good Angel Gabriel, he could hardly make sense of, unless we may conceive that by reading the Prophets, and being skilled in some principles of Prophetick Interpretation, he might of himself spell out the meaning. As for the first part, MENE, MENE, He has numbred, He has numbred, This, by reading of Jeremiah 25. 12. Ch. 27. 7. and Ch. 29. 10. where is expresly set down the Number of the duration of the Kingdome of Babylon, viz. seventy years, and till Nebuchadnezzars Sons Son; which time was then near expiring; he might, I say, well interpret, [He has numbred, He has numbred,] of the certain finishing of the Number of the duration of the Kingdome of Babylon, to whose King the Hand-writing is directed, and declare, as he has in this Text, Ch. 5. 26. MENE, God hath numbred thy Kingdome and finished it.

IV.

The Interpretation of the said Writing, by Daniel.

a

But

But now for the Interpretation of TEKEL, He has weighed, it is not improbable but that in the reading of תקל there might be a Paronomastical Resonancy of words in his mind, that would make out the whole sense thus, תקל ואתי קל Tekal veatte Kal, He has weighed and thou art light. Which Daniel expresses more fully thus to the King, Thou art weighed in the balance and art found wanting, that is, found to want weight, and therefore rejected, as money illegitimate.

*And the Prophetick Analyse of the last, U P H A R S I N [And the Persians] is manifestly Paronomastical. Where he takes P E R E S by itself, which signifies a Persian, and in a Paronomastical allusion to the word פָּרַס paras, which signifies discindere or divellere or dividere, he makes out this full sense of U P H A R S I N, Thy Kingdome is divided, or rent from thee, and given to the Medes and Persians. Which whenas he could not but know would be very bitter and distastfull news to Belshazzar, and such as he would be more like to reward with a wreath of hemp than a chain of Gold, I say although
he*

*he attained to the sense of the Hand-writing on the wall, by a kind of art and skill, yet the full assurance of the truth thereof, and his undaunted courage and fortitude of spirit, (one great requisite in a Prophet, as Maimonides takes notice in his * More Nevochim)* ^{* Part. 2. Cap. 38.} *which imboldned him to declare the matter to the King, plainly shews that his mind was actuated by a special assistance and divine impulse. For according to all humane reasoning, besides the loss of his scarlet and golden chain, which he did not stand upon, he would certainly incur the greatest displeasure of the King imaginable, nor could escape without some such sharp and wrathfull rebuke, as that of Agamemnon to Calchas in Homer.*

Μάρτι κακῶν ἔ πρότε μοι τὸ κρήγυνον εἶπας.

Thou messenger of mischief who to me
Didst never yet tell ought that good
might be.

In the mean time there are two main Ob- ^{V.} *servables and worth the noting, in this Vision* ^{Two things most to be noted in the Vision of Bel-} *of Belshazzar, the one against the incredulous*
a 2 of

shazzar, and Daniels Interpretation. of this age that are so slow to believe any Apparitions. Whenas the Appearance of an Hand, while it writ upon the wall, was most certainly a real Appearance to Belshazzar, and not a mere fancy of his own, it having so violent an effect upon him, that it loosened the ligaments of his loins, compages renum, as the Latin has it, so that for very fear his urine came from him, as Grotius comments upon the place. The Agony that the Apparition put him into, it seems was so great that it weakened his *δύναμις καὶ δειλυνή*, relaxed his retentive faculty, and wet his knees, as elsewhere it is expressed in the * Prophets, nay made both his knees knock one against another from the violence of his trembling and fear. Besides, that it was no fancy, the Hand-writing upon the wall was an indubitable testimony, it being permanent and visible to all.

* Ezech. 7.
17. Ch. 21. 7.

The other Observable concerns those high conceited Wits that think so goodly and manly of themselves, as if it were below them to be moved by any Prophetical Interpretation that is analyzed into Paronomastical Allusion. Whenas Maimonides, in the above named

med * *Treatise*, takes notice of that very way* Part. 2.
 of understanding some passages in Prophecies. Cap. 43.
 And here, which is above all exception,
 Daniel himself that Prince of Prophets ex-
 pounds the Hand-writing upon the wall accor-
 ding to this very principle of Prophetick In-
 terpretation, at least in the last part there-
 of. What greater or more Authentick te-
 stimony for this way of interpreting can be
 desired?

This little excursion, which I have made, VI.
 almost unawares, touching these two Visions Why the Au-
 that are not properly the visions of Daniel, thour did not
 but the one of Nebuchadnezzar, the other undertake
 of Belshazzar, his grandchild, will I hope the whole
 satisfy the Reader, if my preterition of them, Exposition
 in my Exposition of Daniels Visions, may of Daniel.
 seem any Defect, and make some compensati-
 on for my omitting them, I having thus cleared
 by the bye the most considerable things in them.
 But to have undertaken the whole Book of Da-
 niel, it would have taken more time, and
 swelled the volume into a greater bulk and
 price than would be ordinarily convenient, and
 delayed the publishing of it, and made it less
 effectual for the main design, which is the
 most

most speedy and expedite succouring of the Reformed Religion, which the Agents of Rome lay such strong battery against, and by all means possible seek to undermine. Wherefore I conceived that my Exposition would prove the more effectual for that end, the less it had of any thing but what tended thereto. And yet I would not be so sparing and precise as not to take in all the Prophecies of Daniel that concern the State of the Church of God, whether Jewish or Christian; even all those entire Visions in which these affairs are predicted, though also the affairs of the Infidel Nations are involved in them, but in order to the affairs of the people of God.

VII.
Why he undertook the
Prophetical
parts.

Wherefore the Prophetical parts of Daniel so far as I have attempted, I thought it not improper to undertake, forasmuch as in all likelihood it might prove an easier Province to me, than to another man, and be more speedily and more successfully administred by me; both because I have so thoroughly from the beginning to the end considered the Apocalypse, which is a more full Commentary upon those parts of the Visions of Daniel which fall ~~in~~ with the times of the Visions of the Apocalypse

lypse (whence they will wonderfully illustrate and confirm one. another) and also because I had aforehand in other writings of mine, viz. my Mystery of Godliness and Mystery of Iniquity, explained some parts of the Prophecies of Daniel already, as that of the Seventy Weeks, and of the King of Pride, and others. One good use of which my Performance, I hope, will be, that when men see so palpable a correspondency betwixt the Apocalypse and Daniel, they will be steared off from conceiving any such sense in any passages of Daniel as may be inconsistent with the genuine meaning of the Apocalypse. Which was one reason amongst the rest that invited me to this task.

But now for the Performance of the Task VIII.
itself, the manner and nature thereof, it is much what like that of my Apocalypsis Apocalypseos, an Exposition homogeneous and coherent, and as it were of one thread, though I have been here and there ever and anon assisted by several Interpreters, such as Cornelius à Lapide, Gaspar Sanctius, John Calvin, Hugo Grotius and Joseph Mede, the two first of the Church of Rome
and

What the manner and nature of his performance therein, And how grossly Calvin is mistaken in interpreting Daniel in those parts of the Visions that fall in with the Apocalypse.

and high Papists, the third as high an Antipapist, the fourth a Cassandrian Protestant, and the fifth a sound Christian, and the glory indeed of our English Church. Something out of all these Authours, besides what is spun of mine own, makes one continued Contexture and closely coherent Exposition of these six Visions or Prophecies of Daniel, which I have undertaken to Interpret.

But as for those parts of any of the Visions which synchronize with the Times of the Apostasie of the Church, or the duration of the Beast with ten Horns, as I had least need of it (the understanding the Apocalypse being a sufficient key for the opening those parts of the Visions) so I had least help from either Cornelius à Lapide, Gaspar Sanctius, Grotius or Calvin himself, who is more out in his Interpretation of those parts of the Visions touching the little Horn rising amongst the ten Horns, and the King of Pride, than those two Jesuits who with the ancient Fathers ingenuously confess, that Antichrist is prefigured in those parts of the Visions, though they with the ancient Fathers rest in ignorance who this Antichrist is. But Calvin not allowing
so

so much as that they are Predictions of Antichrist, but bounding the Vision in the seventh Chapter, and also that in the eleventh, upon the first coming of Christ, and interpreting things concerning the Pagan Roman Empire, his Expositions are so childishly argute and whifling, so dilute, shallow and slubbering, so preposterous, forced and confused, and so devoid of that strength and nervosity he shews in other things where he is unprejudiced (nor is it prejudice I dare say here, for he holds expressly and zealously that the Pope is Antichrist, but mere defect of skill and judgment) that Calvin is not at all like Calvin in this performance. And no wonder, he venturing to interpret those parts of the Visions which are not to be unlocked without the key of the Apocalypse, which he neglected to get the understanding of, or despaired ever to attain to the understanding of it, by reason of the seeming obscurity thereof. And I wish there were not so many in the Reformed Churches that in this point Calvinize also, as there are.

But yet to give him his due he is much more tolerable than Grotius, forasmuch as he expressly declares the fourth beast with the ten

IX.

That yet Grotius is far more intol-

b

Horns

nable, and in
what regard.

Horns to be the Roman Empire, though he does not improve that light to the due advantage he might. But Grotius on the other side, was so nasute on the behalf of the Church of Rome, that foreseeing if the fourth Beast were the Roman Empire, it would infallibly fall to the share of the Pope to be the little Horn with eyes and a mouth speaking great things, that is to say, to be Antichrist, he to befriend the Papacy denies, against the authority of all Antiquity, and against the Roman Interpreters themselves, that the fourth Beast is the Roman Empire, but that it is the Kingdom of the Lagidæ and Seleucidæ, having yet no better Authour for his opinion than Porphyrius a Pagan philosopher, and professed enemy to Christians. But how foully he and Porphyrius are out, I have abundantly demonstrated partly in my Exposition itself, and more fully in my Consutation of Grotius, annexed at the end of my Exposition.

X.
Why the Au-
thour has
preferred
Thomas Lydi-
ar's Judg-
ment in the
choice of the

Amongst all these Interpreters, there is onely Mr. Mede that I have found to have a right sense of things in those parts of the Visions I now speak of. But as for the Prophecy of the Seventy Weeks, he missing of the right

right Epocha of the reckoning, and having indeed taken two Epocha's, the one from the third or sixth of Darius Nothus for the whole entire Seventy Weeks, the other from the seventh of Artaxerxes Mnemon, for the Sixty two Weeks, not well knowing in the mean time what to do with, or in what sense to understand the seven weeks antecedent to the sixty two Weeks, and interpreting the odd week, or last week, of things appertaining to the week in which Christ suffered, as well as to that in which the City was taken by Titus and Temple demolished; I say, though he hath shewn good learning and skill in the managing his Hypothesis, yet it looking so like a Labyrinth, and seeming not so easy and natural a sense of things, I have declined this otherwise excellent Interpreter, in this point, and have taken the Epocha of Thomas Lydiat, that other singular ornament of our English Church, namely the twentieth of Artaxerxes Longimanus, and in my Notes briefly opened his chief arguments for that Epocha. And therefore this way being most simple, plain and natural, I preferred it before what was more operose, intricate and labyrinthical. And

Epocha of the seventy Weeks before Joseph Mede's.

I believe Mr. Mede's main confidence in his own Interpretation as to these Epocha's, was this, in that he followed the footsteps of Joseph Scaliger in the main, (of whom through his innate modesty he might have an overweening opinion,) and that he saw it was not charged with those inconveniences which Funccius his Epocha was, which is the seventh of Artaxerxes Longimanus, from which inconveniences this of Thomas Lydiat is free.

XI.
Why he so often names the writers he makes use of, contrary to the professed purpose of Gronovius who suppresses their Names.

Thus have I with all freeness and impartiality imaginable dealt as one of the αἰετος ἐκλεξιων, as Laertius calls them, I have, I say, like a Philosopher of the Elective Sect, adding my self to no persons nor parties, chosen what is most sound and unexceptionable in any, and so out of diverse writers with what I have interwoven of my own made one uniform and strongly coherent contexture of things, and such as, I hope, will bear the Test of the most accurate and freest judgment. Nor have I concealed the names of those whom I have made use of, doing right as I conceive thereby both to them and to the Truth. Which thing I intimate, that no mans ears may be offended by

by my so frequent citing ever and anon some or other of the above named Authours or whatever others come in by the bye.

I must confess Hugo Grotius took another course in his Exposition of the Evangelists, and did designedly suppress the names of those writers he made use of in his Annotations, of which he renders this reason, Quod ea videam, saith he, factioso hoc seculo magis ad oblimandum quàm ad defacandum judicium valere. Because, if Authours were named, it would in this factious Age, saith he, conduce more to the muddying or obscuring than to the clearing of the judgment of the Reader; And so make him less capable of assenting to what Grotius had set down for Truth. Which reason does not at all reach our case, which I conceive to be quite contrary. Forasmuch as those parties I so often quote, most of them above named, if not all, besides Mr. Mede, being of a different persuasion from my self in other things of no small moment, as certainly the two Jesuits are Cornelius à Lapide and Gaspar Sanctius, to say nothing of Calvin and Grotius, it is the greater argument to the Reader that those things

things are the plainer wherein both they and I agree and the more assuredly true. And as for Mr. Mede he is such a μέγας ἀμώμων, such a modest and unexceptionable writer, and so usually successfull in what he attempts, that no mans judgment can be muddied or made less capable of receivng truth by its being recommended to him by his suffrage. And thus much briefly touching the manner of my Performance of this present task.

XII.

Of the usefulness of faithfull Expositions of the Divine Prophecies and the Requisite of the reading the same.

But now for the Performance itself, I hope it will recommend itself to the Reader upon this twofold account, namely of the Utility, if not necessity of perusing such discourses, and also of the Pleasure thereof. He that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the Ancient, and be occupied in Prophecies, saith

** Siracides. He will ἀσχολῆσαι, be very busy and diligent in searching out the true meaning of the Holy Prophecies in Scripture. In which inquiry therefore a plain, faithfull and impartial Exposition, from an hand that has no design but the discovering the Truth, must be very usefull and helpfull to as many as have the*

* Chap. 39.

the fear of God before their eyes, and any regard to his law. And certainly both particular persons and whole Nations miscarry many times from their ignorance of, or non-attendance to the voices and predictions of the inspired men of God, that they will not take notice of the works of Gods hand, and of his dealings with the sons of men, but think all things are hurried on in a blind career by chance, because they do not attend to what God has foretold his Church by the mouth of his holy Prophets, nor will take the pains to compare the predictions with the Events. But that wofull denunciation in the Psalmist is against such, Psalm 28. 6. Because they regard not in their mind the works of the Lord, nor the operation of his hands, therefore he shall break them down and not build them up.

So that we see a kind of Necessity incumbent upon us, to study the Prophecies of the Holy Scripture, and to endeavour after the attainment of the right sense of them, and more especially of Daniel and the Apocalypse, the Prophecies there so assuredly reaching into our Times, and so lively setting out the State of the

the Christian Church, both of her Apostasie into a Pagan-like Idolatry, and of her emerging out of it, And so faithfully also forewarning the true Church what barbarous persecutions they should undergoe under the tyranny of Antichrist accordingly as it is come to pass, and is copiously recorded in the Histories of Christendome to the eternal shame and ignominy of that Woman of Idolatry and Bloud, the Lady of the seven-hilled City of Rome.

XIII.

The feigned
and Hypocri-
tical Mode-
sty of such
as pretend
inability of
studying Da-
niel and the
Apocalypse.

*I do not deny but there may be several, besides those of the profane rabble, that would willingly excuse themselves from the duty of diligently studying these Prophecies of the Apocalypse and Daniel, and that out of a demure, shall I call it, or hypocritical modesty, as if these things were so profound and sacred, so abstruse and mysterious as that they, poor humble souls! durst not presume to come near them, but were as afraid of these two Prophets Daniel and St. John, as the Gadarens were of that great Prophet our Blessed Saviour, after he had dispossessed the two Demoniacks, and brought them to their sober senses, but permitted the Devils and the swine, fit companions, to run headlong together into
the*

the Sea. The presence of the hoggs they could bear and of the Devils they could bear, but the singular sanctity of our Saviours person was so unsuitable to their coarse and unsanctified nature, that out of consciousness thereof they desired him fairly to depart out of their coasts.

And it were worth the while for them that have so slight a conceit or great abhorrence from conversing with John and Daniel, to search into the condition of their own souls whether their unholy and insincere nature makes not the converse with these two holy Prophets so irksome and burdensome to them. O ye Hypocrites, saith our Saviour to the Pharisees, ye can discern the face of the Skie, but can ye not discern the signs of the Times, and thence gather that your expected Messias or Christ is come by the predictions of the Prophets, and by his life and miracles done by him, both the time of his coming and characters of his person and actions being so lively described in the Prophetick writings? And is not the like rebuke due to all the Pharisees of Christendome that pretend they have convincing marks, signs or arguments

c

ments to conclude things far more hard and difficult, and yet cannot discern from the plain prefigurations in the Prophecies of John and Daniel (that set out so punctually the coming of Antichrist both his time and place, the Pagan-like Superstitions he would bring into the Church, and gross Idolatries, and thereupon most bloody and barbarous persecutions) and yet, I say, cannot thence discern the signs of the times, but as the Pharisees before them did oversee the present true Christ, so they the present true Antichrist, and as the Jews a Christ, so they forsooth expect an Antichrist to come.

XIV.

What is at the bottom of this Hypocritical modesty or shieness.

I say therefore it is the Hypocrisie and wickedness of their own hearts that makes men so shy and squeamish of professing themselves able to understand the Prophecies of John and Daniel. It is over sublime, cry they, and over Divine for us, a thing of miracle and inspiration. I grant the Prophecies themselves are so. And for that very reason these men are so shie to have their judgments determined by them, they harbouring other crotchets in their carnal minds more suitable to the spirit of this world and sentiments of

of the Flesh, and so seem to shuffle with God Almighty and their own consciences, as Ahaz did of old, Isai. Ch. 7. to whom when the Lord had spoken, saying, Ask thee a sign of the Lord thy God, ask it either in the depth, or in the height above, Ahaz presently returns this cunning hypocritical answer, I will not ask, neither will I tempt the Lord. What palpable Hypocrisie is this, as if it were tempting the Lord to do as he commanded him? But he was tampering with the King of Assyria and his head was full of worldly policies in which he had a greater trust than in the living God, and therefore resolving to settle on these and not to be distracted by new Appearances, he did what he could to winde himself off from any Divine or supernatural Direction, as all true Prophecies are, that he might the more fully follow the swing of his own carnal mind. And this is the usual case of those that pretend such a shyness and modesty touching the understanding of Daniel and the Apocalypse, they would not have their judgments so plainly and irrevocably determined to the truth by Divine sentence, but be left free to shuffle as occasion serves to maintain their worldly Interests.

XV. *But if really they do not understand them, it is no fault of the Prophecies themselves, but that they are not duly qualified that read them. For, as, that the Apocalypse is intelligible is manifest from that passage in the beginning of it, Blessed is he that readeth and they that hear the words of this Prophecy, and keep those things which are written therein, that is, observe them, which is impossible for them to doe, unless they understand them : So it is likewise declared touching the Prophecies of Daniel, those parts especially that concern the Christian Church, that after such a time, namely the expiration of one thousand two hundred and ninety Prophetick days, which are so many years from the profanation of the Temple by Antiochus Epiphanes, though none of the wicked shall understand them, yet that the wise, namely those whose wisdom is according to Godliness, they shall understand them. But otherwise those that have heaps of Arts and Learning, and Reading (ἀνοσμάτε πολλάτε εἰδότες, having a disorderly rabble of collections and notions in their heads as Thermites is described in Homer) yet these things being not managed*

Clear proofs that the Prophecies of Daniel and the Apocalypse are intelligible, and what a touchstone they are to try a true Christian.

Dan. Ch. 12.
ver. 10.

naged in order to the discerning and maintaining of those grand truths that concern the Kingdome of God and Christ, and the opposing of the Kingdome of Antichrist, I say in the midst of this full light they phansie themselves in, they do become stark blind as to any discovery of the true meaning of the Prophecies of Daniel. Wherefore from the expiration of those one thousand two hundred and ninety days the understanding of Daniels Prophecies, when the sense is fairly represented to one, seems to be the touchstone to try a mans condition by, whether he be in the rank of the wicked or the wise ones mentioned Dan. Ch. 12. 10. Which is no small argument of the utility if not necessity of studying these Prophecies of Daniel, and reading impartial Interpreters of them, the rightly understanding of them being amongst other arguments, no obscure mark of our being sound, sincere and intelligent Christians.

Which I would have those seriously to consider who (though they would take themselves much injured if they were not numbred amongst the godly, yet) are so boastfully big of their ignorance of the meaning of the Prophecies of
Daniel

Daniel and the Apocalypse, that they cannot forbear the declaring of it in their publick writings, as if it were forsooth such a special perfection of nature or Gift of the Holy Ghost, not to be able to understand those Prophecies. Whenas the Holy Ghost himself does declare those blessed that understand them, and that the wicked shall not understand them, but that the wise shall understand them. Whence we may note a further ignorance in these men more than they are aware of, or willing to acknowledg. They seem ignorant or insensible that they, thus publickly and boastfully professing their ignorance in these Prophecies, do but glory in their own shame, and basely and shamefully beg the applause and approbation of the Wits of the age, and the worldly Wiselings who for coarse carnal ends decry all pretence to the understanding of Prophecies. And thus out of a fond and light ambitious desire of being entred into the list of the Wits of the times, they really record themselves in the catalogue of the Scriptures Fools. For if the Scripture tell us that the wicked shall not understand these Prophecies, but that the wise shall understand them, certainly according to
Scripture,

Scripture, they that understand them not (to suppress the other more odious part of the glosse) are plainly insinuated to be no better than Fools. This is the Holy Scriptures express charge against them, not mine.

And thus much briefly to shew how usefull if not necessary the reading of any impartial Exposition of these Visions of Daniel may be. But now for the pleasure thereof, I profess that to my self it was unspeakable. And indeed what man is there that has φιλόθεον ψυχὴν καὶ φιλόχριστον, that has a soul sincerely in love with God his Creatour and Christ his Redeemer, but he must be enravished in contemplation of so clear footsteps of the Providence of God at large in the world, and more especially of that tender care and inspection of Christ our Lord (the Sovereign of all Souls that are to be saved) over his Church whether Jewish or Christian : That in dear regard to his charge the people of the Jews then carried captive to Babylon, and there remaining in servitude under the Babylonian Monarch, he should condescend personally to converse with his servant Daniel, first near the River Ulai under that mysterious name of Palmoni, and afterwards

XVI.
The enravishing pleasure in reading and rightly understanding the Visions of Daniel.

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on the River Hiddekel or Tigris in the Pontifical Habit of the High Priest of the Jews, which with other circumstances shews plainly that it was Christ, of whom the High Priest with his Pontifical habit was but a Type: Who I say without tears of joy in his eyes can consider this solicitude of the Son of the most High God for the despicable sons of men, who, yet further, though he did not personally appear to Daniel, saving in those two Visions, yet by his appointment, and the ministry of his holy Angels, as of Gabriel particularly, were the rest of the Visions, to say nothing of the Hand-writing upon the wall, communicated unto him?

XVII.

The vast comprehensiveness of Christs care over his Church discovered in them.

And it is an astonishing consideration to observe how the Holy Messias bore in his breast the care not onely of the present people of the Jews, but had pourtraied in his mind the solicitous comprehension of the affairs of the whole Church of God from that time even to the end of the world, over whom his Father had ordained him universal Protector and Governour, and accordingly he has described in these Divine Prophecies the state of his Church as well Christian as of the Jews, and indeed mainly
of

of the Christian, the largeness of the Christian Church both for duration of time and amplitude of place being exceedingly more considerable than that of the Jews. Whence even those Visions that concern the Jews are so framed, that they also by way of Type lively set out both the Apostasie of the Christian Church, and the Persecution of those that bore witness against the Apostasie.

Which persecutions both Jewish and Christian this dear Sovereign of Souls the Messias faithfully forewarns his true servants of, not to avoid them but manfully to suffer them, his care and solicitude being not so much for the gratifying of their bodies, as the safely bringing back their Souls out of this Region of Mortality and Corruption, as a glorious spoil snatcht out of the hands of Satan and Antichrist to present to God his Father in those higher Regions of Immortality and Bliss. And certainly so dear and tender as well as so potent a Patron as the Messias, would never have permitted his best Clients to suffer such grievous things for his sake, had there not been a certain reward in the other world for the Souls of them that so suffered, and that been true which he

XVIII.
Why Christ did not prevent rather than predict the persecution of his Saints.

d told

told his Disciples after he was come in the flesh, Joh. 14. In my fathers house there are many mansions, I go to prepare a place for you: Whence these things add a mighty weight to our faith, and assurance of the Immortality of the Soul, and of an unexpressible happiness to be enjoyed after we have left this body. These considerations I think must bring abundance of pleasure to them that have an heart to believe them.

XIX.

The manner of Christs working Miracles, and his communicating Prophecies compared one with another.

And yet I will add one thing more which I have observed, that cannot but be taking with the judicious, That as the miracles of our Saviour Christ here upon earth were never done out of any vanity or ostentation of his wonder-working faculty, but as the principle of goodness and needfull beneficency directed him, and limited him; so likewise the same Christ has behaved himself in like manner in the communication of these Prophecies. Wherein there is not the least shew of affectation of foretelling future things as future, but merely as they are in subserviency to the most certain information of his Church, whether Jewish or Christian, concerning their own state and condition, what it would be. This is more largely insisted upon,
if

if the Prophecies be rightly understood; but the Pagan Concerns more sparingly, and in subordination onely to the affairs of the Church, which is a thing methinks very gracefull and becoming the weightiness and authentickness of these Prophecies. And this shall briefly serve to intimate what Pleasure the pious soul may reap from the reading and rightly understanding these Divine Visions of Daniel, as well as what other fruit or profit he may have thereby. The more particular usefulness of which it was less needfull for me to insist upon here, they being muchwhat the same with those I have noted in my Preface to my Apocalypsis Apocalypcos, to which the Reader may have recourse.

I shall onely give an account of my adding XX.
The Threefold Appendage to this my Exposition of the Visions of Daniel, and then conclude. And the reason of my adding the first The reason of the Author his adding the first part of his threefold Appendage.
part thereof, viz. The Confutation of Grotius his opinion, who makes the Kingdome of the Lagidæ and Seleucidæ the fourth Kingdome in Daniel, is this: It being the constant tradition of the Church, and opinion of the Primitive Fathers; besides other Interpreters (it
d 2 would

would make too great a rattle or noise to rehearse the names of them, you may see them in Cornelius à Lapide and Ribera) that the times of the ten-horned Beast and two-horned Beast Apoc. 13. and also of the Beast that was, is not, and yet is, Apoc. 17. are the times of Antichrist; and Ribera expressly says of this last, viz. the Beast that is said to ascend out of the bottomless pit, that Antichrist ascends with him, and that the other Beast, Chap. 13. with ten Horns is Antichrist, from the authority of the Fathers, and the two-horned Beast his Armour-bearer or Squire of his body, though more properly the two-horned Beast is to be called Antichrist, and the ten-horned his Squire, (I wish he had had a better office and not been debased to so mean and unbecoming a ministry by the Imposture of the two-horned Beast) I say it being according to the common stream of Antiquity and Interpreters, that those times of the ten-horned Beast are the times of Antichrist, and the same being founded mainly upon that which is unexceptionably sound, viz. That the times of these Apocalyptick Beasts, and of that in Daniel with ten Horns, (amongst

mongst which appears that little Horn with eyes, which the ancient Tradition of the Church and all the Primitive Fathers with one consent declare to be the formidable Antichrist then to come) that those times, I say, do synchronize, or are the very same times, and both necessarily conceived in the latter time of the Roman Empire; Grotius discerning that unless Porphyrius his opinion may be admitted, viz. That the Kingdome of the Lagidæ and Seleucidæ, not the Roman, is the fourth Kingdome in Daniel, and having so much wit and perspicacity of Judgment as to perceive that the Papistical notion and declaration touching Antichrist is such a Romance, so incredible and ridiculous (you may have it pretty well at large in Cornelius à Lapide upon 2 Thess. 2.) that it is more fit for old wives and children to listen to, than any one that can pretend to have the understanding of a man, he (and as it seems to me partly out of the distaste he had taken against the Reformed Church of Holland for their usage of him, and partly to glaver and curry favour with the Pontifical party) that he might make all sure in the behalf of the Pope and his

xxxviii The Preface to the Reader.

his Hierarchy, rejects the Primitive Orthodox opinion of the Church who ever made the fourth Kingdome in Daniel the Roman, and strikes in with Porphyrius a mere Pagan, who conceited the fourth Kingdome to be that of the Lagidæ and Seleucidæ. By which device Grotius forsooth would excuse the Pope from being the little Horn with eyes, and consequently Antichrist, and cast it upon Antiochus Epiphanes, the little Horn according to him not belonging to the times of the Roman Empire, but to the times of the Kings of Syria and Ægypt. Wherefore I thought it a business of no small importance to shew the shamefull groundlesnes of Grotius his opinion, and to restore truth to her due possession and place.

XXI.

The Popish
fabulous no-
tion of An-
tichrist, and
how it drove
Grotius to
embrace Por-
phyrius his o-
pinion,
touching the
fourth King-
dome in
Daniel in
favour of the

*But in the mean time it is worth our obser-
vation, that Grotius being ashamed of that
Romish or rather Romantick fable which
that Church entertains of Antichrist, as that
he shall be born of a Jewish Female of the
Tribe of Dan, and be begotten by an Incubus,
or at least that he shall be of the abovesaid
Tribe and make himself the Messias of the
Jews, shall doe strange miracles to deceive
them,*

them, shall make mountains seem to remove out of their place, shall raise himself or some other mortally wounded Prince from the dead, shall bring fire from Heaven, and (like the story of Frier Bacons brazen Head) his statue shall be made to speak; He shall fly in the air, the Devils in the appearance of Angels doing homage to him; He shall rebuild the Temple at Jerusalems, and there require to be honoured as the sole God of the Universe; and in the mean time Enoch and Elias appearing again in the Flesh, shall Prophecy against him, whom he shall slay, and their dead bodies shall lye three days and a half in the streets of that City, but then a voice from Heaven calling to them to rise, they shall get upon their feet, and ascend into Heaven in the sight of all the inhabitants of Jerusalems, with other such like stuff which would be but too tedious to rehearse: I say Grotius being ashamed of such a childish story, occasioned first from the ignorance of the Prophetick style, but entertained afterwards by the Roman Clergy to save the credit of the Pope from being suspected to be the Antichrist, it is worth our noting that he had no way left to doe them a

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Pope, and
 why he re-
 jected the
 conceit of
 Mahomer's
 being Anti-
 christ.

more solid piece of service, or to offer them any plausible pretence, That the Pope may not be thought to be the little Horn with eyes (which all Christian Antiquity with one voice declare to be the Antichrist) than by espousing the opinion of Porphyry, that the fourth Kingdome in Daniel is not the Roman, and therefore the little Horn not the Papacy nor the Pope Antichrist. For Grotius was certainly a person of so much Wit and Judgment as clearly to discern that that wooden conceit of Mahomet's being the little Horn with eyes, and consequently the Antichrist, was altogether impossible. That was such a blockish device, or rather such a stumbling-block, that so sober a man as he would never break his shins against it ; it being a thing absurd at the very first sight. For it is plain out of the Text that the little Horn is an Horn growing up amongst the Horns of the fourth Kingdome, which is the fourth Beast, and therefore it is an Horn of that Beast or Kingdome, not of the Kingdome of the Saracens or Turks. Otherwise there would have been mentioned another Beast to which this Horn should belong. But there being no mention of another besides this fourth, which
I say

I say, is the Roman Empire, nor does Grotius allow it to be the Mahometan, it is necessary that this little Horn be an Horn of the Roman Empire, not Mahomet nor any Horn of the Mahometan Kingdome. And therefore accordingly, Ch. 7. ver. 20. the other ten Horns are called his fellows as belonging all to one and the same Polity the Roman Empire, and as being all politically conjoynd or consociated into one Community as the words in the Original imply, which no Saracenicall or Turkish Horn is with the Roman Empire thus divided into ten Kingdomes. This could not but lye obvious to the sight of so perspicacious a person as Grotius, besides the unapplicableness of the description of the little Horn to the Mahometan Empire which it would be too long to insist upon.

I will onely add one notable bar more against this conceit of Mahomet's being the little Horn with eyes, viz. That what the Clay is to the Iron feet and ten toes of the Image, Dan. Ch. 2. what the King of Pride is to the Roman Empire, Dan. Ch. 11. what the two-horned Beast is to the ten-
e
horned

horned Beast, *Apoc. Ch. 13. what the Whore is to the Beast that was, is not, and yet is, Apoc. Ch. 17. the same is the little Horn with eyes to the Beast with ten Horns, Dan. Ch. 7. So that if the Horn with eyes be Mahomet or the Turk; the Clay, the King of Pride, the two-horned Beast, and the Whore must be the Turk also. This be that understands the Prophecies of Daniel and the Apocalypse thoroughly is certainly assured of, and consequently as certain that neither Mahomet nor any Turkish Polity is that little Horn with eyes, Dan. Ch. 7. But what was so very obvious you may be sure turned Grotius his stomach sufficiently from so fond and frivolous a conceit. See my Synopsis Prophetica, Book 2. Ch. 5. Consect. 9. where it is undeniably demonstrated, That the Whore of Babylon or Antichrist sits not now at Constantinople, but that old Rome is his Imperial Seat. Wherefore it is plain, That Grotius shewed a great deal of Judgment in not adventuring to let the Roman Empire be the fourth Beast, and so to pretend that Mahomet is the little Horn or Antichrist, it being a thing so absurd and impossible. And there-*

therefore to give a stop to this grand inconvenience, that the Turk not proving the Antichrist or little Horn the Pope would be surely he, he was forced to deny that the fourth Empire was the Roman, thinking that less absurd, than that Idea of the Pontifician Antichrist or that Mahomet should be he. Whence it plainly appears of what great moment it is to be assured of this ancient Truth of the Church, that the fourth Kingdome in Daniel is the Roman.

Which made me therefore though I have competently well confuted Grotius, or made good that the fourth Kingdome is the Roman in my Exposition itself, yet for more full persuasion and impresson of so concerning a truth upon the mind of the Reader, to add this first part of my Appendage, namely a particular Confutation of that opinion of Grotius. Which being found so weak and impossible as I have demonstrated, and this fable of the Romanists so foolish and ridiculous as well as that of Mahomet's being Antichrist, or the little Horn, even in Grotius his own judgment, and in any ones else that has any sagacity or reason, this very Effort of his recoyles
e 2 *with*

with the greater strength against the Romanists, to prove that the Pope is Antichrist, he, methinks, thus plainly insinuating, that if this conceit of his and Porphyrius his will not hold, the Pope will be Antichrist and no mortal man knows how to help it.

XXII. *Wherefore none ought to take amiss my diligence in making good this point. Forasmuch as the fourth Kingdome in Daniel its being the Roman, is a necessary foundation of the ancient Fathers interpreting the little Horn with eyes, Dan. Ch. 7. the King of Pride, Ch. 11. the Man of sin, 2 Thess. 2. the ten-horned Beast and the two-horned Beast, Apoc. Ch. 13. and the Beast arising out of the bottomless pit, Ch. 17. of the times of Antichrist. And if this foundation stand, as it is most sure, the Interpretation of the Fathers, so far in general, as that those Prophecies concern the times of Antichrist, must stand also. But now by undeniable demonstration in my Apocalypsis Apocalypseos, and in my Synopsis Prophetica, I have proved that those times which the ancient Fathers declare to be the times of Antichrist, are in reality the times of the Papacy. Whence it necessarily follows, That*

The great importance of proving the fourth Kingdome in Daniel to be the Roman, for making good the opinion of the ancient Fathers that the times of the little Horn with eyes are the times of Antichrist &c. and consequently the Times of Antichrist the Times of the Papacy.

That the times of the Papacy, if we stand to this verdict of the Fathers, are the times of Antichrist, and that it is not a piece of angry or reproachful language but a just and sober charge laid upon the Pope with his Hierarchy by the Reformed party, that he is that very Antichrist which the ancient Christians, in the very Apostles time, so much dreaded that he would come.

Which Rumour and Fear most certainly was raised from the Prophecies of Daniel, and more especially from that of the King of Pride, which St. Paul calls the man of sin, and from the little Horn with eyes. Which false Seer or Pseudo-prophet, as also that King of Pride, is, by St. John according to the vulgarly known name then in the Church, called Antichrist. Touching whom they which he wrote to in his Epistles, being solicitous, he acknowledges indeed that grand Antichrist to come that Daniel foretells of, but in the mean time warns them of such Antichrists, false Seers or Pseudo-prophets as were more near and under their noses as it were already, and gives them characters of them to shun them, as being very wretched and mischievous Antichrists
in

in their time and place, as well as that other to come. So authentick a name is that name of Antichrist for that Party and Polity that should prove the little Horn with eyes, the King of Pride, or the two-horned Beast, &c.

XXIII.
How manifest it is out of the Prophecies that the Pope is the very Antichrist.

So that if the Pope with his Hierarchy be they, and I have demonstrated them in my Synopsis Prophetica and Apocalypsis Apocalypseos to be so, it is evident, that the Papal Polity or Hierarchy is, as I said, the very Antichrist properly so called, which the Church in the times of the Apostles was so solicitous about, they not knowing how near his coming might be, nor having any distinct notion of him what an one he would prove when he came, though they were assured out of the Prophecies of Daniel, that, when he did come, he would prove horribly bad, as all the sincere Servants of Christ have found him, his tyranny and salvage cruelty against them being unutterable, as the monstrosity of his doctrines and gross enormities in practice a thing beyond all conceit of any of the Apostolick Age, that one that professes himself the successor of St. Peter, the Vicar of Christ, the Bridegroom or Husband, if you will, of his

his Spouse the Church, and the Holy Father of Christendome, nay such an one as is styled Holiness in the very abstract, should be such a man of Idolatry and bloud, a Destroyer and Murderer of the most faithfull and loyall Servants of Christ, whose Vicar notwithstanding he pretends to be. But how well this name of Antichrist which St. John and the Primitive Church has bestowed upon him does suit with him, that is, with the Pope or Papal Hierarchy, I have so fully set out in my Idea of Antichristianism, that I may well forbear to say any thing more here; but onely remind the Reader, which is the thing in hand, to what good purpose this first part of my Appendage is added, it making for the fuller confirmation, that the fourth Kingdome is the Roman, which is the foundation of the ancient Fathers Interpreting those Visions, which we know certainly to belong to the Papacy, concerning the times of Antichrist, and that consequently according as our Reformed Churches have ever declared, the Pope is he.

For that is but a childish and fond XXIV.
 subterfuge and fit for nothing but to fobb off ^{That the Ro-}
 fools, ^{manists sake}

Representation of Antichrist and false Notion of Idolatry, to shelter their Church from seeming Idolatrous, and the Pope from appearing to be Antichrist, is indeed an acknowledging the Pope to be Antichrist, and their Church guilty of Idolatry.

fools, to interpose the above described Romish prefiguration of Antichrist, as if Antichrist must not be said to come till a bastard of the Tribe of Dan sit in the Temple of God at Jerusalem, and declare himself the onely supreme God, and that he himself alone is to be worshipped, &c. I say besides the ridiculous fabulosity of Enoch and Elias their coming again in the Flesh, and their being slain by this Antichrist, and their bodies lying dead three days and an half in the streets of Jerusalem, and then raised to life and ascending into Heaven all the people of the City gazing upon them, that very one thing of his declaring himself to be the onely true God that is to be worshipped, is a figment impossible, the Devil himself would not have that impudence, nor any Devil incarnate so little wit as to declare so, besides that it is perfectly repugnant to the description of Antichrist in Daniel Ch. 11. where he is said to worship the Mahuzzim together with a strange God. Nor is Antichrists description 2 Thess. 2. such as implies that he declares himself to be the supreme God who alone is to be worshipped. For he is not said ἀποδεικνύει τὰς ἐν ἑαυτῷ ὁμοειδίας,

to shew himself that he is the true and onely God, but onely ὁ ἰς ἐὼς, that he behaves himself as if he were a God rather than a man, an ἐν ἑαυτῷ ἐὼς, as one of the Popes boasted, that the people took the Successours of St. Peter to be, or Supremum numen in terris as his glozing Canonists call him, and he abundantly exalts himself above God, I trow, that takes upon him to dispense with his Laws and enact things quite contrary to them.

But such pitiful shifts are they put to that wilfully maintain a wicked cause for worldly Interest, that they must thus pervert the Idea's and notions of things to delude the ignorant, and draw such an Image or representation of Antichrist though never so false and fabulous, so be it may but shelter the Pope from appearing to be him; And to coin false notions of Idolatry such as Rubenus Essendienſis has defined it, That it is the worship of Latria or truly Divine worship given to an accursed Devil, and that directed in such a sense as it is directed to God, whereby he would excuse the Church of Rome from Idolatry. But we have insisted too long already on this first part
f of

of our Appendage, we will onely add this, That in making such gross shifts as these, they do but betray their own guilt and insinuate to the sagacious, that unless such a ridiculous and fabulous Image of Antichrist as they set forth be admitted, the Pope must be Antichrist, and unless such a false and illogical definition of Idolatry be allowed, the Church of Rome must be Idolatrous, that is, in brief, they confess their own guilt, and acknowledge the Pope to be Antichrist and his Church Idolatrous.

XXV.

The second part of the Appendage, the usefulness thereof in settling the Table of Synchronisms, and discovering the vain conceits of men about the Rising of the Witnesses.

But now for the second part of the Appendage which proves that the Vials are to follow the Rising of the Witnesses, besides that it is a confirmation of our Exposition of the Prophecy of the Opened Book as the former part of the Appendage was of my Exposition of the Visions in Daniel, and the third is of the Epistolar Prophecy in the Apocalypse, it does also confirm Mr. Mede's Scheme of Synchronisms such as I have exhibited it in my Epilogue to my Apocalypsis Apocalypseos with such emendations and supplements as I have signified there. Which cannot but be a gratification to men of a stable and judicious Spirit, and who are delighted with a settled and orderly

orderly comprehension of things. But sundry being not aware that the Vials, all of them follow the Rising of the Witnesses, and consequently that the Witnesses are risen already in the late Blessed Reformation, busy themselves in the inventing new Epocha's of the Medial or Antemedial Synchronals to fit themselves for the foretelling (out of an itch of Prophecyng or prognosticating things future) when that will come, that is already past, as I have demonstrated the Rising of the Witnesses to be, in this second part of my Appendage. And they that have applied the late Blessed Reformation to the second Vial, as Mr. Mede and after him Peganus has done, it was from this error, that they took it for granted that most of the Vials preceeded the Rising of the Witnesses. And such is the humour, fensifulness and partiality of many, that they can hardly believe of themselves, that the Witnesses are risen, till Kingdomes, Nations, and Principalities of their own party rise into Political power, namely all Episcopal, all Presbyterian, all Calvinists, all Arminians, all Socinians, and so of Anabaptists, Quakers and Famulists. But they erre knowing not the

Scriptures or the true meaning of them, nor rightly considering the Records of History, where they may find what was the testimony of these Witnesses who are predicted to rise in the Reformation, and to be w... ! against before by the Beast and cruelly persecuted.

XXVI.
The main
Testimony
of the per-
secuted Wit-
nesses what
it was, and
that there
was a Resur-
rection of
these Wit-
nesses in the
Reformation.

As there was nothing to alledge against the Apostolicallness of their faith, they professing the Triunity of the Godhead and Divinity of Christ, and such like Articles of the Christian belief, and living accordingly, whereby they became idoneous Witnesses ; so their plain and simple testimony against the Church of Rome was this, That the Pope was that Man of sin or Antichrist, and their Church Idolatrous by reason of their adoration of the Host, invocation of Saints and worshipping of Images, and their Religion otherwise also grossly corrupt in seeking to propitiate God by their adhering to the multifarious vain and wicked inventions of men, excogitated onely for the gain of the Priest and the keeping the people in blindness. and ignorance. This was the tenour of the Testimony of the Witnesses, both in the Pergamenian and the Thyatirian
Inter-

Interval of the Church, which they witnessed with great favourinels and assurance, in virtue of the Spirit of life and holiness in them: And persons innumerable that bore the same testimony and were of the same sentiments, instead of being still mournfull Witnesses in sackcloth, or lying dead in a Political sense in the streets of the Mystical Prophet-murdering Jerusalem (the same with Babylon or Ægypt which signify the large jurisdiction of the Pope of Rome) at the Reformation had a reviving into Political Power again, and ascended, in several Kingdomes, to the highest Honours, Dignities and Employments in Church and State. Which therefore as I have proved in this part of my Appendage must needs be the Rising of the Witnesses, they being of the same mind and profession with those that were so grievously persecuted and kept out of all power, nay burnt at the stake, murdered and massacred God knows how many hundred thousands of them.

And at this very day our own Church of England, partly in her Homilies, partly in her Articles and Liturgy gives the same testimony of the Church of Rome, even that she

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is that old painted harlot of Babylon with her cup of fornication, that is, of Idolatry, and that the Pope is Antichrist, as I have shewn in my Synopsis Prophetica, Book 2. Ch. 21. Which, whenas our own Church, which seems most moderate, does so plainly attest, we may be sure the rest of the chiefest writers of the Reformation do not mince the matter at all. And if there be any persons in the Reformation any where that at all recoil from this testimony, it is because the Spirit of life and holiness is decayed in them, and the gross Spirit of this world has blinded their eyes and darkened their understandings, and hardened their hearts against the truth, they preferring worldly power, pomp and riches before the purity of Gods worship. Wherefore, I say, this is one great usefulness of my demonstrating the Vials to follow the Rising of the Witnesses, in that it is thence manifest, that the Vision of the Rising of the Witnesses was fulfilled in the late Blessed Reformation, there being thus no other Vision to predict it but this.

XXVII. *Which conclusion contains a manifold usefulness in it. For, first, that acclamation in*
A sevenfold usefulness of *Heaven*

Heaven upon the Rising of the Witnesses, That the Kingdomes of the world were become the Kingdomes of the Lord and of his Christ, namely after so many Principalities, Provinces and Kingdomes had cast off the Pope in the late Blessed Reformation, what does this imply but that they were before in the hands of Antichrist, and that where the Pope has any Dominion it is ipso facto Antichrists Kingdom, and on the contrary that all the Reformed parts of Christendome are the Kingdom of Christ, and indeed the fifth Monarchy begun. Which ought to stop the mouths and carreares of an ignorant and Fanatical sort of men that cannot see wood for trees, and seek for a fifth Monarchy in a fifth Monarchy, whenas so considerable a part of it is erected before their eyes already. But as I noted above, such is the folly and freakishness of ignorant and conceited men, that they would not willingly acknowledge the Witnesses to be risen till those of the same crotchets with themselves, (whole Kingdomes and Nations of them) have got into power.

proving the late Reformation (from the Vials following the Rising of the Witnesses) to be the Rising of the same. The first usefulness, viz. The discovery of the Pope-dome to be the Kingdom of Antichrist, and Reformed Christendom the Kingdom of Christ.

But it is very true and extremely worth our noting, that, as in the times of the old
Ra-

Roman Paganism all those that professed Christ according to the tenour of what we call the Apostles Creed, though in the mean time they had several different conceits about things that appertained to the Christian Religion, were notwithstanding lookt upon as the Kingdome of Christ in opposition to the Kingdome of the red Dragon, the Pagan persecutive Roman Empire; so all the Reformed Churches, States and Kingdomes, though some Lutherans, others Calvinists, some of one opinion, others of another, yet they keeping to the old Orthodox Faith of the Triunity of the Godhead and Divinity of Christ, acknowledged by the Church in the Symmetral times thereof, and renouncing the Communion of the Roman Church for her gross Idolatries and wretched and intolerable Superstitions and humane inventions, whereby she has so notoriously adulterated the purity and simplicity of the Christian Faith and worship, all these I say, are justly deemed the Kingdome of Christ, in opposition to the Dominion of the Pope or Kingdome of Antichrist.

XXVIII.

The second
Usefulness

Whence as I was a going to say a second special use of this our demonstration, that the late

late Blessed Reformation was the fulfilling of against the Fifth-monarchy men.
the Vision of the Rising of the Witnesses,
is the undeceiving of those they call the Fifth-
monarchy men, who would pretend to be-
gin the fifth Monarchy, and upon that account
raise commotions and tumults, whenas it is so
stupendiously and surprisngly by the special
providence of God, begun already.

And let a third usefulness be to reprove **XXIX.**
them, that out of rashness and conceitedness The third usefulness, against the
or any other worse principle vilify and contemn Contemners and Despi-
this great work of God the late happy Reforma- fers of the
tion, whether it be those that think there is Reformati-
too much done already, they having an hanker- on, or unjust
ing again after the Flesh-pots of Ægypt, the cenfurers of
worldly bigness and downbearing Dominion of
a tyrannical Clergy over an affrighted and be-
sotted Laity, who are made to believe, or at least
out of fear to profess any thing that makes for the
worldly Interest, the Gain or Revering of the
Priest: (for who without astonishment and af-
fright can look upon such a Priest as professes
himself, and is believed to be a Creatour of
his Creatour, and by a few words to be able
to change a piece of bread into the very person
of Christ who is to be worshipped with Latria

as being God Blessed for ever?) or it be those that have private phansies or freaks of their own, and think never enough is done till Reformation come up to the measure of their conceit, nor will suffer the Witnesses to rise or acknowledge them risen, till things ascend to the pitch of that peculiar Idea which they have formed in their private imagination. Whenas God be thanked things are in so good a frame for example in our English Church, that nothing hinders but that a man may be a most perfect and accomplished Christian holding Communion with her.

Galat. 5. 22.

The fruits of the Spirit are Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance. Which of these fruits or priviledges of the Spirit I beseech you may you not enjoy (if it be not long of your self) holding Communion with the Church of England? And as for the works of the

Galat. 5. 19.

Flesh, Aduktery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, are these any of them, any-conditions of the Communion of the English

English Church as some of them are of the Church of Rome, as particularly that of Idolatry, to say nothing of Heresy, of Murder and Bloud, of which that Church stands so deeply guilty, which yet she justifies herself in, and they in a manner subscribe to it, that joyn in Communion with her. But as our Church engages none in the guilt of such detestable wickednesses, so it apertly declares against all the rest of the vices of this black roll, and has a pure and unexceptionable form of the worship of God, devoid of all Idolatry and Superstition. Whence those people that so slight and vilify the Reformation which Gods providence has brought to pass amongst us, their Ingratitude is monstrous and horrid, and I pray God it may be never laid to their charge. They will be reforming the Reformed Churches, in things indifferent; why do they not reform themselves from their own vices and corruptions which are not indifferent, they having so full and fair opportunity by the free enjoyment of the Gospel, and no man requiring unlawful things of them, as they were required in that deplorable condition under the Church of Rome?

XXX.
The fourth
usefulness,
The Conci-
liation of
due Reve-
rence and
Obedience to
all the Ma-
gistrates as
well Spiritu-
al as Tem-
poral in Re-
formed Chri-
stendome.

Wherefore fourthly, All Magistrates supreme and subordinate in Reformed Christendome being in truth the established Powers, whether spiritual or temporal, of the Kingdome of Christ in opposition to the Kingdome of Antichrist, this ought to be a rousing motive I trow, to all in the Reformed Churches to give due Reverence and Honour to them as the appointed Ministers of the Kingdome of Christ, and be obedient (in all things lawful) to the powers both Ecclesiastical and Civil, and make no Schisms in the Church, much less behave themselves rudely and malapertly as the custome of some has been, as if they forsooth were the only children of the Kingdome, when nothing but fanatical pride or mistake, or the perfidious suggestions of foreign Emisseries, or the envy of Satan has driven them to such misdemeanours to slur and disgrace the Reformation as much as he can.

*But it being thus apparent that the Reformed Magistrates are the Risen Witnesses ruling in the Kingdome of Christ in opposition to the Kingdome of Antichrist or Dominion of the Pope, whom the Reformed Princes have justly cast off, as it appears out of the fulfilling of
the*

the Vision, not onely those of the Reformed Persuasion are to come in to the Church and leave their Schism, but those also that yet continue Romanists, it is not onely lawfull for them (the Dominion of the Pope being thus by Divine sentence abrogated and made null in England and in the rest of the Reformed Countries) but their indispensable duty to renounce their Communion with the Church of Rome, and communicate here with our English Church, as elsewhere with other Reformed Churches, and so become both good Christians and good Subjects at once. But for those of the Protestant Persuasion to divide and subdivide (which is but to doe that which all the activity of the Emissaries of Antichrist is chiefly employed about) surely is a strange fruit of the Spirit, which yet the most factious amongst them most of all boast of. If it be not the Spirit of Pride and Hypocrisie, it is yet certainly the Spirit of Giddiness, Imprudence, and Indiscretion.

Fifthly, The Impletion of this Vision of the Rising of the Witnesses in the Reformation, justifies all the Reformed Princes in Christendome in their casting off the Pope, from all shew of injustice or Heresy which the Papal party

XXXI.
The fifth usefulness, For the justifying the Reformation from all imputation of injury or He-

refie in cast-
ing off the
Pope.

party would charge them with, and demonstrates a Right in all the rest of the Princes of Christendome to doe the like, it being but the recovery by degrees of the Kingdome of Christ out of the hands of Antichrist, and delivering themselves and their people like so many good Moses's from that salvage Idolatrous and impious Dominion and worse than Ægyptian servitude of that mystical Pharaoh the Pope of Rome, who has so notoriously and prodigiously defiled Christendome with Idolatry and bloud.

XXXII.

The sixth usefulness, to show the hainousness of either publick or private persons Revolts from the Reformed Religion to Popery.

Sixthly, it being so manifest that the Kingdomes and Principalities recovered out of the hands of the Pope that signal Antichrist predicted by Daniel, John and Paul, are indeed the Kingdomes of the Lord and of his Christ, and that the supreme and subordinate Magistrates both temporal and spiritual set over them, are set over them as the Vicegerents and Ministers of Christ, in opposition to the Kingdome of Antichrist, the duty of all such is so to discharge their offices as remembring they must one day give an account to Christ how well they have defended or enlarged his Kingdome, or protected his loyal subjects in it, nor given any advantages to those of the Kingdome of Antichrist

to

to inroach upon or get foot-hold against the faithful Subjects of Christs Kingdome.

But that any Magistrate spiritual or temporal should be so disloyal to Christ as to betray any part of Christs Kingdome into the hands of Antichrist, that is a thing that none can think on without unspeakable astonishment and horror. Certainly they must have a deep Melancholy and darksome jealous mind, that can so much as fantasie it possible to come into any ones breast so to doe, that remembers he is intrusted with such a charge from our Saviour Jesus Christ, who is King of Kings and Lord of Lords, and has the keys of Hell and Death. Which consideration touches also private persons in proportion as well as publick Magistrates, as many as leave the Reformed Communion to joyn themselves to the Church of Rome. For how can they excuse themselves from treachery against the Kingdome of Christ by thus lifting themselves amongst the slaves of Antichrist? But it is no pleasure to me to insist on so Tragical a subject.

Seventhly and lastly, There is this use also XXXIII. of our demonstration, that the late Blessed ^{The last use-fulness, for} Reformation is the fulfilling of the Prophecy ^{the freeing}

of

mens minds
from the
vain fear of
the Witnes-
ses being to
be slain, and
as idle hopes
when they
are slain
that they
will rise
within three
years and
an half.

of the Rising of the Witnesses, in that it may free men from falsely conceived fears and hopes of the Witnesses being to be slain and their bodies to lye three years and an half dead, and then presently to rise again, and then that there will insue such glorious times as none can easily pre-conceive. Which is founded upon as little ground or reason, as that conceit of 666 was of being the year of the ruine of Rome, a thing which I always declared against as having no ground on any Prophecy in Scripture. But that London was burnt that year all know. And whether this conceit was not furthered by some in order thereto to put a dodge upon the Protestants to weaken their Faith, and to make the pretending to understand Prophecies in prejudice to the Popedome, ridiculous, let those that understand the Intrigues of the burning of the City better than I, declare their opinion.

In the mean time since all may rest satisfied that the Rising of the Witnesses is past and consequently their being slain and lying dead three days and an half in the street of the great City that is called Sodom and Ægypt, let every one discharge himself of that Panick fear,

*fear, as if it were a thing yet to come, and of that Romantick hope, if it were to be done, that they would rise again within three years and an half, that so they forsooth may wisely step aside under some convenient shelter till the fatal storm be blown over; but let all that have any faith in or kindness for the Reformed Religion with joynt Effort resist the rushing in of Popery by sincere repentance and hearty prayer to God that it may never re-enter this Nation again, nor any Nation else that has been gained out of the hands of Antichrist; and let us bewaile our unworthiness and unthankfulness to God that we have not sufficiently esteemed nor valued this wonderfull work of his, that he has brought things to that pass he has in the late Blessed Reformation, and be morigerous to the Magistrate as well Spiritual as Civil in all things indifferent, and heartily love one another of whatever different persuasion we may be, that has no Impiety nor Immorality in it, and then God will love us all, and be our mighty Deliverer and Protector. * But if ye bite one another, saith* Galat. 5. the Apostle, take heed ye be not consumed¹⁵ one of another.*

b

But

XXXIV. *But of this I may have further occasion to speak, in the giving my reasons why I added the third part of my appendage, viz. My twenty Arguments for the proving the Vision of the seven Churches to be a Prophecy of the State of the Church from the beginning thereof to the end of the world. For I think it of very good use and moment that we be assured of this truth for these two main reasons especially. First that it appearing so plainly, That the Church of Sardis stands for the Reformed Churches, as they are called, we may look our selves in that glass and see our spots and blemishes therein, to amend them. For that we are signified by that Church even they do acknowledge who otherwise differ something from me in the determining the Seven Intervals of these Churches (but have declared, as I find, long before me, that this Vision of the Seven Churches is a Prophecy of the State of the Church to the end of the World) while they expressly deliver that the Sardian Period as they call it, is the Period of the Reformed Churches commencing from Luther and Melancthon's time, &c. Thus Balthasar Willius a sober and learned German Doctor*
in

Reasons why he added the third part of his Appendage, as first from the Sardian Church its being so plain a Representation of the Reformed Churches, as Balthasar Willius and Ludovicus Crocius had noted before him.

in his Commentary on the Prophet Zachary (and indeed he is so well assured of the truth of the Vision of the Seven Churches being a Prophecy of the Church from the beginning thereof to the end of the world, that he makes it the Basis of a special part of his Commentary) borrowing his first light from his Master Ludovicus Crocius, whom he calls clarissimum suo seculo Theologiæ Astrum, gives his suffrage touching the fifth Period of the Church in these words. Quinta Periodus, faith he, est Sardensis à Reformatione cœptâ per Lutherum, Melancthonem, Zwinglium, aliôsq; veritatis Doctores in hunc usq; diem durans, in qua puritas doctrinæ Apostolicæ morte operum, prohi dolor! dedecoratur, & ii quibus lux Evangelii fulget limpidissima, contentionibus, odiis ac discordiâ colliduntur, & somno vitiorum ac luxuriæ sepulti jacent. Which is a free perstriction of the disorders observable in the Reformed Churches, how they hold the truth of God in unrighteousness, and I wish it were not as true as free. But there be a few names, God be thanked, even in this Sardis which have not defiled their garments, of

h 2 *whom*

whom Christ foretells that they shall walk with him in white, for they are worthy.

XXXV.

The faults of the Reformed Churches laid before them, with Commutations from Christ in his Epistle to the Church in Sardis.

But the rest may read their defects or corruptions in the Epistle itself. Where Christ tells the Sardian Church, that is, the Reformed Churches, that they have a name that they live, because they have zeal and heat, which seems to be a symptome of life, but it is not for the true indispensable Christian life but for or against this opinion or that ceremony, whenas they are cold at the heart to what is the onely life of a Christian, Humility, Purity and Charity. To which they are either dead or in a profound sopor. Whence Christ says to them Γίνε γενναίον, as St. Paul in the behalf of
Apoc. 3. 2. Christ in another place, Ἐγεραι ὁ καθεύδων Awake out of this deep sleep or lethargy, and keep thy self awake and strengthen the things that are ready to dye, that is, Faith in God and Christ and of a life to come. For it is horrid to consider how far Atheism, Unbelief, and Epicurisme has spread itself even amongst the Reformed Churches themselves, these monsters having grown upon us as our zeal has relaxated against the Church of Rome. For to such all Religions are alike, if the worst be not the
most

most eligible, with them especially of the Clergy, it serving best for the pride, power and profit of a corrupt Priesthood.

But Christ bids them remember how they have received and heard, from the ancient Prophets and Apostles, and from the late Witnesses to the truth, as by whom they were expressly informed that the Pope of Rome was the great Antichrist, and his Church a Synagogue of Idolaters. That the Popedome is Antichrists Kingdome, and consequently for one to forsake the Reformed Religion and betake himself to the Church of Rome is little better in foro Divino than rebellion and treachery against the Kingdome of Christ. Wherefore says Christ to the Church in Sardis, Hold fast and be no revolvers, but renew and resume your ancient zeal for the Purity of Gods worship and the Power of Godliness, your ancient Jealousy for the honour of God against Idols and Image-worship and other kinds of Idolatry and Heathen-like Superstitions, your horreur and detestation of all Debauchery and Scandal of life, lest he whose eyes are more pure than to behold Iniquity, loath you and turn off from you on a suddain, and leave you
to.

to be a prey to your insulting enemies. So that here is Commination of misery enough to the Reformed Churches unless they repent, without recourse to the slaying of the Witnesses, the fulfilling of which Prophecy is already past.

XXXVI.
The second reason why he added the third part of his Appendix, viz. For the Description sake of the Philadelphian Interval which is to succeed the Sardinian.

But in the mean time it is apparent enough from this first consideration, namely the usefulness of the Epistle to the Sardinian Church for the representing the defects and corruptions of the Reformed Churches to their view, that I had reason why I should be solicitous to make good that the Vision of the Seven Churches is a Prophecy of the state of so many Intervals of the Church from the beginning thereof to the end of the World. And the other main reason is the description of the state of the succeeding Interval of the Church in Christs Epistle to the Church in Philadelphia.

Which glorious Character is exposed to the view of the Sardinian Church as a Pharos to mariners on a dangerous Sea in a dark night, that they may know towards what to make to, and that the Reformed Churches may be assured that Christ intends such a state of his Church upon earth, at the next turn, as shall be without either spot or wrinkle or any such

such thing, but that it shall be holy and without blemish. For for this very cause did he yield himself to the death of the cross, as you may see, Ephes. 5. 25. But of the Sardian Church it is said expressly, that her works are not found perfect before God, Apoc. 3. 2. And for this reason certainly, most especially are they not found perfect, because they are not done in charity, according to that precept of the Apostle, 1 Cor. 13. 14. Let all your things be done in charity, which the Apostle elsewhere calls the bond of perfectness, and is indeed perfectness itself, without which, nothing is right nor perfect, nor can well hold together. This is the thing that is especially wanting in the Reformed Churches, and is the very Title and Inscription of the next Interval of the Church, which is the Church of Philadelphia, The Church of Holy Love or Charity. For that Church will count every son of Adam their brother, as the good Samaritan did every one his neighbour.

Wherefore this condition of the Church that is next, is exhibited to our view as an high golden tower with crystal windows on the Sea side, full of Lights by night, and the burnished gold

gold and crystal glistening in the sun by day, to shew us whitherto we should steer our course, that we may conform all our outward actions and inward motions as near as we can to this excellent principle of Charity. The nature whereof St. Paul has so accurately described on purpose, one would think, that we might be guided by the light thereof. And it is so Divine and transcendent a principle, or deep and profound, that a man may give all his goods to the poor and his body to be burnt, and yet either not have reached it, or else overlooked it, and so be devoid of it, when a man would think that so great a zeal and Liberality could not be without that Celestial flame of Holy Love.

XXXVII.
St. Paul's description of Charity with a brief explication thereof, and consequently of the state of the Philadelphian Church.

Matt. 5. 6.

But methinks I hear you say, if these be not sure Symptomes of it, what I beseech you are? The Apostle will tell you. For whenas the former things may be done out of Self-Interest, the Apostles description is of a pure and holy unself-interested Love, that arises out of the Ruines, Death, or Annihilation of the Old Man, in us, and is that Rectitude of Spirit, of which our Saviour Christ declares, Blessed are they that hunger and thirst after righteousness,

teousness, for they shall be satisfied. *As on the contrary they are in a sad condition, that never felt this hunger and thirst in them, and are thereby convicted to be mere Strangers and Aliens from the Life of God. But out of the Annihilation and Mortification of our own impetuous selfish will or lust, which is our true purification from the life of the Flesh, does this Divine or Unself-interested Love arise, the effects whereof Paul describes thus :*

Charity suffereth long, *that is to say, is* ^{1 Cor. 13. 4.} *slow to anger ; and no wonder, Anger being properly a passion raised out of a sense of injury done to ones self. Charity is kind, as being the Image of that God who according to Saint John is love itself. Charity envieth not, Forasmuch as the good of the Universe, and of every man in particular is the very life and pleasure of the regenerate soul, whose real Regeneration is into this Divine Love. Charity* ^{ἐκπεριεργεύεται} *does nothing scurvily, rashly or tumultuarily, forasmuch as this Grace arises out of the allaying or extinguishing all the Impetuosities of our own wills and lusts. Is not puffed up, this Spirit of Charity being*
i not

not an huffy blast of crude Enthusiasm, but the permanent and solid life of God in us, into which our Souls are regenerated by the operation of the Holy Ghost. Doth not behave it self unseemly, no not to her Equals, much less Superiours, least of all to the publick Magistrates, as being the ordinance of God, but gives honour to whom honour, and tribute to whom tribute is due. For in the life of Charity all the quick Sentiments of Justice and Decorum are eminently contained. Seeketh not her own. And good reason, she being not a Self-lover, or lover of her own Sect or Faction, but that unself-interested Love, whose glory and joy is in the good of all mankind, and in reference thereto, is mainly sensible and solicitous of the common Interest of the Kingdome of Christ, which so much concerns the salvation of men, and for this reason alone, a sincere opposer of the Kingdome of Antichrist. Is not easily provoked, to wrath and invective speeches or severe designs, as commonly Factions are affected one party against the other. Thinketh no evil, makes no misconstructions or perverse collections from the Opinions or Actions of men (that are capable

pable of better Interpretation) out of an ill will towards them. Rejoyceth not in iniquity, though carried on with never so cunning Intrigues and never so good success in the behalf of any Party. But rejoyceth in the truth, that is, In honest, true and plain dealing, not the preference of a Party but the common Interest of the true Church of Christ being the onely allowable spring of her Joy. Charity (*πάλα σῆγες*, for that I look upon to be the more likely reading and not *σῆγες*, because *πάλα ὑπομένει* which bears the same sense comes so presently after) Loveth all things, that is to say, is a sincere lover and hearty imbracer of the whole Creation of God and a rejoycer in his works. Believeth all things, that is, All the Fundamentals, at least, of the truly ancient and Apostolick Faith, in vertue of that purification of the Soul whereby she has arrived to this transcendent state of Divine Love. Hopeth all things, namely firmly expecteth all those great and gracious promises of a Blessed Immortality after this life, and the Glories and Enjoyments thereof, in which hope she is so fixt and stedfast, by reason of the purity of the Soul, and presence

i 2

of

of the Divine Spirit in her, that as it follows (buoyed up by this full persuasion, and chiefly in assurance it is for the glory of God and the good of his people) she, Endureth all things, being assured that God whom St. John calls Love, and with whom she is united by faith and love, can carry her through a thousand persecutions and deaths, and yet repose her safe at last in his own bosome.

Which is according to that courageous profession of the same blessed Apostle, Rom. 8. Who shall separate us from the Love of Christ? shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? Nay in all these things we are more than Conquerours in him that loved us. For I am persuaded, that neither Death, nor Life, (the fear of the one, or the love of the other) nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God, which is in Christ our Lord.

XXXVIII.
That the
Sardian

This is that most excellent, glorious and salutiferous Idea or Character of the Philadelphian

phian state of the Church, which is immediately to succeed the Sardian, and in which alone the Reformed Churches must hope to be in safe Hartour indeed. But in the meantime the nearer we compose our selves to this great Pattern, in the greater safety and better condition shall we be. If we will lay aside all our Dissentions and Animosities, all our Façons and Schisms, and remember that for all the stir and noise we make about Opinions and Ceremonies and Forms of Government, in the esteem of our Lord Christ we are but dead bodies (for so he declares to the Church in Sardis) being destitute of the life of Christ, which is the Spirit of Love, whose fruits and effects I have above described out of St. Paul: If we could but have so much zeal and ardour of mind to promote the Indispensables of Christian Religion as every Sect has to promote such Forms or Opinions as Christianity can well want, and yet be most effectual for the Salvation of Souls, which is the end of our Religion, it would be a wholesome symptome or sign of our Recovery. For this undoubtedly would bring along with it all Decency and Order and Morigerousness to the

Church, the nearer she makes towards the Pattern of the Philadelphian, the greater will be her safety, but that her slackness there may hazard all.

Ma-

lxxviii The Preface to the Reader.

Magistrate, whether Ecclesiastical or Civil in things indifferent, and cement us together and consolidate us into one inexpugnable Temple of Christ, able to bear off all the assaults of the Emissaries of Antichrist; whereas now Divisions and Factions, Animosity and Discord, amongst our selves, is like to make us a prey to the common Enemy. These things are lively represented to us in those two Epistles, the one to the Church of Sardis, the other to the Church of Philadelphia, which therefore made me so solicitous to confirm to all the World that Truth, and here again repeatedly to declare it, That the Vision of the Seven Churches is a Prophecy of the State of the Church from the beginning thereof to the end of the world.

XXXIX.
The third
and last
reason of
his adding
the third
part of his
Appendage.

*To which I will onely cast in this third reason, That it makes much for the Gracefulness and Elegancy and Enraving Artifice of this Divine Volume of Prophecies, the Apocalypse, that the Vision of the Seven Churches be acknowledged such a Prophecy as I have described, especially if we consider how the order of the Intervals agree with the order of the Synchronals of the Sealed and
Opened*

Opened Book-Prophecies, and particularly how the Church of Sardis falls in with the Rising of the Witnesses, on which things it is needless here to enlarge any further and not at all convenient, my Preface having already smelted so exceeding much beyond my expectation.

Onely I will remind the Reader that I am not alone in this my confidence of the Vision of the Seven Churches being such a Prophecy, those two eminent Theologers Ludovicus Crocius and Balthasar Willius (an Authour that was very lately sent me by a Reverend and Learned Friend) discovering the same truth before me, and the latter so well assured of it that he makes it the ground of his Exposition of a considerable part of the Prophecy of Zachary as I have intimated above, and the more of us hitting upon and approving the same Notion, unknown to one another, it ought to be the greater confirmation to others that the Notion is natural, sound and true. Thus have I with all imaginable sincerity and freeness given an account of this my Exposition of the Divine Visions of Daniel and of my annexing the Threecfold Appendage thereto.

And

XL. *And now that this my just zeal for the truth may not seem to any one either unseasonable, immoderate, or extravagant: That it is not unseasonable I think is over apparent, there being that strong Effort by the Popish Party to bring their Religion again here into England; and therefore it is the duty of every one of my Calling, as he finds himself tolerably appointed for it, to instruct the people touching the Solidity of our Reformed Religion and of the Detestableness of Popery, such as it may be made out to be either from Reason or the Divine Oracles. For, for a Nation, Priest and People to turn in a moment from one Religion to another, as contrary to one another as Light is to Darkness, and Christ to Antichrist, surely must be the greatest slur that ever was put on the Profession of true Religion since the world stood, and the greatest gratification and Triumph, which that Triumvirate of pestilent Wits ever yet have had, I mean the Atheist, Antichrist, and the Devil. And verily there being that vast difference betwixt the Reformed Religion and Popery, this consideration alone, one would think, should put an effectual stop to any ones revolt, that is not*
an

The Author's Justification of his Zeal for the truth of the Reformed Religion from the seasonableness thereof, lest men dishonour God and the profession of true Religion by their foul Apostasy.

an Infidel and believes nothing of a life to come, viz. That if he does not stand his ground in this assault, nor be driven off by the terour and affright of men, he cannot assure himself, but if the like threatnings of death and cruelty were used to him to renounce all Christianity whatsoever, that he might be an utter Apostate from Christ, pass over to Turcism, nay Paganism, and at last be persuaded humbly to salute, not the cloven toe, but the hairy backside of the black Goat in a Nocturnal conventicle of Witches. The Consciousness of which baseness and impiety of spirit to him that has any sense of Religion left in him, one would think, should be more affrightful to him, than the menaces of the most cruel Tyrant, or the very flames of Hell. Wherefore there being so strong an Effort and tugg to debauch a Nation on this manner, how can it be unseasonable by all honest means to endeavour to keep them sound, that God be not dishonoured, nor Religion slurred before the eyes of this Atheistical world, by so foul an Apostasie?

*Nor is there any thing of Immoderate-
ness or Extravagancy in this my zeal for*

XLI.

That there is
no Immode-

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rateneſs nor
Extravagan-
cy in his zeal
for the Re-
formed Reli-
gion.

Gal. 4. 18.

ſo good a cauſe. For I herein offend neither the Law of God nor man. And I doe but that duty I owe to my Prince, Church and Country, in defending the eſtabliſhed Religion of the Land againſt all Oppoſers or Underminers of it; and being what I defend is true, I have the Apoſtles warrant if not command to be zealous in it, who tells us, It is good to be zealouſly affected always in a good matter. It is not onely aſſerted by our Church but it is irrefutably proved by able writers of our Church, that the Church of Rome is Idolatrous. And the moſt horrid murders they have committed upon innocent ſouls hundred thouſands of them, becauſe they would not commit Idolatry with their Church, all Hiſtories ring thereof. Wherefore our Church in her Homilies does not ſtick to intimate this bloody Idolatrous Church to be that Harlot in the Apocalypſe upon the Seven Hills, as alſo that the Pope of Rome is the Antichriſt. And Biſhop Jewel in his Volume againſt Harding, appointed by authority to be in every Church, expounds the Man of ſin (2 Theſſ. 2.) whom all the Ancients underſtood of Antichriſt, of the Biſhop of Rome, making the Antichriſt predicted there,

to

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to be the Pope. And indeed what Protestant writer before Grotius, ever expounded that Prophecy of any other than the Pope? But how absurd and ridiculous Grotius his Interpretation is, I have abundantly shewn in my

* Synopsis Prophetica. Now what extravagance is it in me who further confirm what our Church holds (to say nothing of other Churches) by a more perfect and accurate account of the Prophecies of St. John and Daniel? Wherein I shew all those Prophecies that the Ancient Fathers interpreted of the times of Antichrist himself, necessarily to belong to the Papal Hierarchy. And for Antiochus Epiphanes whom they lookt upon as a Type of Antichrist, I have further shewed how lively a Type he also is of the Pope. So fitly do things agree and cohere all along, in every place.

* Book 2.
Chap. 19.

And verily I am so well assured of the truth of the Expositions I have exhibited of Daniel and St. John, those parts especially that appertain to the deciding of those grand Controversies betwixt the Church of Rome and the Protestant Churches, viz. whether that Church be Idolatrous, and the Pope Antichrist,

XLII.
With what great sincerity and assurance the Authour has writ his Expositions of Daniel and the Apocalypse especially in those

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parts that
concern the
grand points
betwixt us
and the
Church of
Rome.

christ, that I dare in an humble confidence spread them in the sight of Heaven before God and his Holy Angels and the Blessed Spirits of the Saints departed, and particularly St. John and Daniel, the two inspired Penmen of those Divine Visions, which the special Providence of God has left to the comfort and direction of his Church, and appeal unto them whether the Expositions be not true.

Not that I expect any miraculous voice from Heaven in attestation to the truth of the said Expositions, but to signify thus to all the world with what sincerity and assurance I have written them. Which I would have chiefly understood of the abovesaid Controversies and of my Applications of things past. But as for what is to come, that of the Poet may here take place,

Μάρτυς δ' ἄριστος ἐστὶ ἐνχρῆζει καλῶς.

as he is the best Hariolus that guesses well, so he the best Interpreter of Divine Prophecies that gives a rational account (whatever the Event may prove) touching such passages of them as concern things yet future. Which I speak

Speak in reference to my Expounding Dan. Ch. 11. vers. 45. of the taking of Rome by the Turk, which I heartily wish the Papal Hierarchy may prevent by a timely repentance of their Idolatry and bloud.

But the like fears and jealousies of holy men in former time touching the Turks over-running the West for their Idolatry, are expressed in our Churches Homily upon that subject, to which I refer the Reader. But as for the truth of my Expositions which reach the main points, whether the Church of Rome be not that Babylon the great, the mother of Harlots with the golden cup in her hand full of abominations and filthiness of Fornication, the woman on the Seven Hills that is drunk with the bloud of the Saints and the bloud of the Martyrs of Jesus, and whether the Pope be not the Antichrist and the Papal Hierarchy understood in all those Prophecies in John and Daniel which the Ancient Fathers and Primitive Writers understood of Antichrist (whence it is manifest that the Pope with his Hierarchy is he) these things I profess are as clear to me as any point in all Theology and Philosophy, Geometry itself being not excepted.

But

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XLIII. *But as for those that answer this our well-grounded confidence of the truth of our Expositions (instead of endeavouring a solid confutation of them, which they are conscious to themselves they can never perform, and therefore have discreetly declined the taking notice of my Joynt-Exposition of the seventeenth and thirteenth Chapters of the Apocalypse in my Synopsis Prophetica, published at least fifteen years agoe, which alone would make good the conclusions aimed at, of the Antichristianity and Idolatry of the Church of Rome) for those I say which answer this well grounded confidence of mine with mocks and mowes, with distorted drollery and course buffoonry, I have no other Reply to give to them, but that I heartily pity them, and that I humbly conceive, if there were any remainders of a mans heart left in them, they would pity themselves (could they but once consider what a few hairs breadths their souls are elevated above those of Monkeys or Baboons) and would sadly sit down on their breech with their arms or rather forelegs, if you will, across, and sigh deeply to the Maker and Former of all things that he would vouchsafe to transform them*

A brief Reply to the Contemners of his well-grounded Confidence.

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them into the shape and state of men. And I in the mean time, it being something doubtfull how much the braying of their brutish nature may prevail, shall desire all good people to pray for them.

But for those to whom is given a more sober and understanding heart and capable of the mysteries of God, I hope by perusing the Expositions which I have written upon the Prophet Daniel and the Apocalypse, they will not stick to acknowledg with our own Church and other Reformed Churches that the Popedome is the Kingdome of Antichrist, and the Roman Church most foully and loathsomly besmeared with Idolatry and bloud, and that those that shut their eyes from seeing and their mouths from professing so plain a truth, are but dough-baked Protestants and in great peril if occasion offer itself, to be amassed and kned again into the old soure lump of Popery, worse than the very Leaven of the Pharisees, which Christ advised his Disciples to beware of. Moreover, That the Rising of the Witnesses was fulfilled in the late Blessed Reformation, and that, as the Popedome is the Kingdome of Antichrist, so Reformed Chri-

XLIV.

What effect his Expositions are like to have with the more sober minded Protestants, particularly in reference to loyalty to their Prince and seemly behaviour to other Magistrates.

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Christendome the Kingdome of Christ, in opposition thereunto, and a more visible emersion of the Fifth-Monarchy ever distinct from the four Monarchies so much guilty of Idolatry and bloud. And that as the many Sects in the Primitive times, more in number and more hainous in quality (as you may see in Epiphanius) than have appeared since the Reformation, did not hinder but the Christian Church was then the real Kingdome of Christ, no more do those Sects that appear in the Reformed Churches, but are disallowed by them, hinder at all but they are the true Kingdome of Christ also, and rightfully oppose the Kingdome of Antichrist, as the Primitive Christians did the Kingdome of the Dragon. And that Reformed Christendome being in truth the Kingdome of Christ, our inference therefrom is very sound, that we ought from the very heart to give all Reverence and obedience in things indifferent to the Magistrates thereof, a duty which is owing even to Pagan Magistrates from Christians, much more, one would think, to Christian Magistrates from those that pretend to be Christians themselves.

This

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This is a Truth so firm and sure that I have placed it amongst my eight Principles for the support and enlargement of the Kingdome of Christ in my Divine Dialogues, in these express words. The fifth Document or Instruction should be to all the Members of Christs Kingdome, *wherever their abode is,* that they do not suffer themselves to be stain'd with the least blemish or taint of Disloyalty to their lawful Sovereign, upon any account whatsoever, but especially upon a Religious one, there being no greater disinterest to the true Religion, than to appear to be promoted or maintained by so gross an Immorality as Disloyalty, nor any greater advantage than through Faith and Patience to bear all tryals and hardships, as the old Primitive Christians did, whose eyes being lift up Heavenward, and their feet wholly in that path, by Providence stumbled on the Imperial Crown, the Emperour at last becoming a professed Christian.

Furthermore, The Rising of the Witnesses and the Sardian Period commencing together, That they of the Reformed Churches XLV.
are How the Reformed Churches are bound with

all attentive-
ness to read
Christ's Epi-
stle to the
Church in
Sardis. And
of the sound
and savoury
Doctrine in
the Book of
Homilies of
the Church
of England.

*are bound in the fear of God with all atten-
tiveness to read Christ's Epistle to the Church
in Sardis, and especially we of the Church of
England, and to impress those weighty words
on our minds, Remember how thou hast
received and heard, and hold fast and re-
pent; as of our carnal and sensual lives, so of
our wantonness and slipperiness in matters of
Doctrine, as those two great points attested by
the Witnesses of Christ, That the Popedome
is the Kingdome of Antichrist, and the
Papal Hierarchy the mother of Spiritual
fornication or Idolatry, That we are to re-
member what we have heard and received and
hold fast, and repent us of either our coldness
in, or Apostasie from the profession of so grand
concerning Truths, as also of our Schismati-
calsness and Rebeliousness; That we remem-
ber I say what we have received, and may still
read in that excellent Book of Homilies of
our English Church touching these main points
of the Pope being Antichrist, the Papal
Church Idolatrous, and of that hainous
wickedness of Rebellion against our lawful
Sovereign, and of mingling any Righte-
ousnesses or Satisfactiones and Penances
of*

of humane invention, with our Justification and Remission of sins in the blood of Christ.

The profession of the Risen Witnesses in the Book of Homilies is so sincere, savoury and genuinely Christian in this point without the least leaning towards Libertinism and Antinomianism, that I do not doubt but this profession of the Reformed Churches is alluded to, Apoc. 15. in the placing those Harpers that sing the Song of Moses and the Lamb, upon the Sea of glass mingled with fire, namely upon the shore of the Red Sea (for what reason so called it matters not) in which Pharaoh and his Host was overthrown, as the Pope and his Pontifical Clergy defeated by the Witnesses professing, That a true and living faith in the blood of Christ (which the Title of the Red Sea is a Symbol of) for remission of sins does alone justify us before God. Whereby they flung off a load of trumperies and tedious impositions of humane invention, by which they were kept in a worse than Egyptian servitude under the Pope and Pontifical Clergy. And therefore the Reformed Churches are brought in, in the above-cited place of the Apocalypse (in

imitation of the Israelites that had escaped the thralldome of Pharaoh) singing a triumphal song on the shore, as it were, of the mystical Red Sea, where the Roman Pharaoh and his tyrannical Hierarchy were overthrown, and that wretched bondage, which those true Israelites had been kept in for filthy lucre's sake and gain of the Church, cast off utterly and quite escaped.

For, all that sweet alluring power and genuine comfort from the Gospel, and wonderfull efficacy to make men truly good, they hid from the eyes of the people ; and whenas the very specifick nature and essence of the Christian Religion is a sincere and vehement Love of our Saviours person and peaceful repose of our Souls in his Passion and Merits, we in the mean time acting sincerely (as our Homilies require) in this Covenant of grace, this high honour and affection we bear to Christ, this repose and peace of mind we have in the merits of his most precious bloud and passion, those supplies, by his promised Spirit, of illumination, comfort and direction, all this is so miserably and perfidiously squander'd away or sold, if you will, for the gain of the Church
by

by multiplying of false Patrons and the vain worshippings of Saints and their images, by making men to depend on the Infallibility of the Pope and his Priests, and by stifling all hopes of illumination and direction from the blessed Spirit of Christ, that the members of that Church are made not onely so many slaves, bereft of their Christian liberty and enjoyment of the love of Christ that procured it, but so many senseless stocks or stones, as to Divine matters, and are taught to transfer all that recumbency that every true Christian has on the person of our faithful High Priest, upon the persons of these unskilful and, which is worse, unfaithful Tamperers with the Souls of men.

*Whose Salvation consisting in a lively faith and sincere love, honour and dependance on the person of our Blessed Saviour, and doing the things that He commands, these deceitful Emissaries of Rome, O Detestable Treachery! carry on such a Religion or rather Superstition, as whose very nature is to abuse that Religious inclination in humane Souls by making them swattle
away*

away their love and zeal upon false objects, and to spend their obedience on the vain inventions of men; by making them rely on the falsely supposed merits of Saints, and to depend upon the person and Trumperies of an ignorant or deceitful Priest, instead of having their sure repose in the richness of the mercy of God through Christ Jesus our Lord. To whom if we be immediately united by faith and love, and shew our love by endeavouring sincerely, to our power, to keep His commandments, this is the plain and compendious way to salvation. All other Interposals of humane invention are but distractions and obstacles thereto, and wicked elusions of the power and comfort of the Gospel of our Lord Jesus. This seems to be the sound and savoury sense of the Homilies of the Church of England, and that in opposition to that Ægyptian servitude and vile bondage that Gods people were held in, under the Church of Rome. And certainly it must have been a most loathsome slavery and a sight intolerable to as many as whose eyes God had opened, to see the whole scope of the Gospel thus eluded

eluded for filthy lucre's sake by the wretched inventions of men, besides the sordidness and foulness of Idolatry intermingled therewith. Which made the state of that Church intolerable to as many as God had visited with his saving grace, and had made to understand this mystery of Iniquity by the illumination of his holy Spirit, insomuch that it was more tolerable to them to quit this world and life itself, than to comply with such horrid Impieties.

How can we then, whom God long since has delivered out of this vile bondage, and have sung that Triumphant Song of Moses and the Lamb, return again into Sodom and Ægypt? How can we desert a Religion, to the Witnesses whereof God has given so ample a witness in that blessed and Apostolick Reformation, in raising them from the dead after three days and an half according to prediction, and calling them up into the Political Heavens and setting them to rule in high places? How can we return like a dog to his vomit? to a vomit cast out and lying so long time cold and sour in the dirt and mire? a vomit:

XLVI.

Several weighty Reasons, why no Protestant should change his Religion upon the solicitation of the Emissaries of Rome.

vomit cast out as nauseous to all that is sound or sacred in the faculties of a man? Nauseous to the outward senses and inward senses, Nauseous to common Reason, Nauseous to the principles of Logick and all sound Philosophy; so nauseous to all these was that figment of Transubstantiation forged for the gain and honour of the Priesthood, but quite repugnant to all the abovesaid faculties of man, and nauseous to all common honesty and modesty, to obtrude such an impossible fiction upon deluded people, and to make them profess it whether they will or no for fear of being cruelly and barbarously murdered, which must be exceeding nauseous to all such as have but the least sense of Justice or humanity remaining in them. How shall we again incorporate with that Church whom the Spirit of God has so plainly as well as the Homilies of our Church of England declared to be the Whore of Babylon? May we take the Members of Christ and make them the members of an Harlot? How shall we forsake the Kingdome of Christ, and make our selves subjects of the Popedome, which, out of St. John and the
Prc-

Prophet Daniel, to say nothing of St. Paul, three sufficient Witnesses I trow to put an end to this controversy, is most evident to be the Kingdome of Antichrist. If treason and rebellion against an earthly Prince be so heinous a crime, as most certainly it is, what a crime is rebellion and treason against him who is assuredly King of Kings and Lord of Lords even the Lord Christ Jesus?

And lastly, How can we turn our backs of a Religion, unless we will wilfully run into eternal perdition, that has all the assurance of truth against that of the Church of Rome that the heart of man can wish or his curiosity require? Is the vote of Primitive antiquity of any value? that stands for us, the Church for the first four hundred years being the very platform of our Reformation. Has Sense? common Reason? the Rudiments of Logick? the sound Principles of Philosophy any weight with them? all these assuredly witness for us against the impossible figments and fond forgeries of the Church of Rome. Has Morality and indispensable Principles of common Honesty, (which the pretence of no Religion
m ought

ought in any wise to deface) *Has the eternal law of God and Nature implanted in our hearts any right to be appealed to? we right willingly appeal to it, how innocent the Form of our Religion is as to this, and how foul and obnoxious will be found the Principles of the Papacy. And finally has the attestation of Scripture and blood of Martyrs, some hundred thousands of innocent and holy Souls, burnt and massacred by these Antichristian Persecutors? have such serious Testimonies any force with them? then have we even a cloud of Witnesses in the behalf of the Truth of our Reformed Religion against the impious corruptions of the Church of Rome.*

The plain places of Scripture expressly condemn the worship of Images, the praying in an unknown tongue, the communicating but in one kind, and the like. And the Prophecies do not onely declare the Church of Rome to be the Whore of Babylon, and the Pope Antichrist, but those that professed the faith of the Reformed Churches, to be the Witnesses, to be the Martyrs of Jesus, and the Saints of the most High. Such a Seal is there

there set to the truth of the profession of the Reformed Religion against the enormous corruptions of Popery, even by the blood of infinite numbers of the serious and faithful servants of our Lord Christ, that I may not say even by the blood of Christ himself. Who gave himself, and shed his most precious blood on the cross, for his Church that he might sanctify it, and cleanse it, as with the washing of water, by the word of God : and the Pope keeps the word of God from the knowledge of the people that they may wallow in the black mire of ignorance and the filth of Idolatry, for the gain of Holy Church. Christ the true Bridegroom gave himself for his Church that he might present it to himself a glorious Church most illustriously shining forth in the fruits of the Spirit and the works of real Righteousness declared in the Gospel : But the Pope blasphemously arrogating that Title of Sponsus Ecclesiæ, to himself, has debauched the Church, not presenting it a glorious Church to Christ her true Husband, but in a whorish, pompous dress contrary to the Christian mans very

promise in Baptism (to forsake the pomps and vanities of this wicked world) presents it to himself a garish, gorgeous, Idolatrous Church for the satisfaction of his own pride and lust. And whenas Christ the true Husband gave himself for the Church that she might have neither spot nor wrinkle nor any such thing, but be holy and without blemish, the whole body of the Religion of the Roman Church so far forth as it differs from the Joynt Profession of the Reformed Churches, is nothing but an overspread leprosie of grossly false Doctrines, and of foully Superstitious, and Idolatrous Practices, besides being smeared over and over again with the bloud of the innocent, and carrying on a perpetual design and trade of eluding all the force of true Religion and piety by a multitude of humane inventions, and breaking off our comfortable recumbence and dependence upon the lovely, person of our Lord Jesus our faithful Saviour and Redeemer, to depend upon the person of some ignorant or deceitful Wight, that bewilders a deluded Soul with a world of false devices and trumperies,

peries, giving her no solid rest after she has once strayed from the simplicity of the Gospel of Christ, and fallen into the hands of these deceivers, who are sealed and oc-cruftated in the trade of their impieties by a false and boastful pretence of their Churches Infallibility, and under the colour there-of declaring the true and faithful servants of Christ Hereticks, they thereby snatch all occasions to drink and swill and make them-selves drunk with the bloud of the Saints of the most High.

From whence it is plain that the Roman Church is an estranged Synagogue, which is no Spouse of Christ, but the Spouse of the Pope, as he boastfully pretends to be her Husband. So contrary does this Successour of St. Peter to the example of St. Paul, who ^{2 Cor. 11.2.} espoused the Church of Corinth as a chaste virgin not to himself but to Christ, but the Pope the Church of Rome not to Christ but to himself, and not a chaste virgin but all to be polluted with the filth of Idolatry which is Spiritual fornication. But Reformed Christiendome is the Spouse of Christ as acknow-
ledging

ledging no Husband but him, and depending immediately upon him by faith in his blood alone and sincere obedience to his commands (and not to the vain injunctions and inventions of men) for her justification and salvation. And for such a Church his own chaste Spouse has Christ given himself, and poured forth his most precious blood, and not for those that have espoused themselves to another Husband. Which is also a sound Witness and may go for a most firm and authentick Seal to the saving Truth of our Reformed Religion.

These things I have taken the boldness to speak with all freedome out of sincere love. and faithfulness to the Souls of men of what communion soever, that those that are already deluded may be undeceived, and they that are yet of our Communion may never so deeply sin against their own souls as to depart from it, and so dislodging themselves out of the bosome of Christ run into the arms of that man of sin and son of perdition the declared Antichrist according to the testimony of the Holy Scriptures, and more especially of those

those Divine Visions of the Prophet Daniel, which I have with so faithful care and diligence expounded for mens fuller satisfaction and instruction, that they may return into, or if they be there already, continue and persist in, the way of Truth and of everlasting Salvation.

A plain

A Plain and Continued

EXPOSITION

Of the several

Prophecies or Divine Visions

OF THE

Prophet Daniel.

VISION I.

The Vision of the Image of the Four Metals signifying the Four Empires, Babylonian, Medo-Perſian, Greek and Roman, ſeen firſt by Nebuchadnezzar, and after revealed to Daniel, Dan. 2.

IN the ſecond Year of his Reign (which is now about 2300 Years ago) did *Nebuchadnezzar* being ſollicitous concerning the Fate of his own Empire and what would be afterwards, his thoughts coming into his mind upon his Bed , as it is ſaid Ver. 29. fall into a Dream , which much affected him when he was in it, and therefore was earneſtly deſirous to recall it into his mind again ; but not being able, he ſent for his Magicians, Aſtrologers, Sorcerers,

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cerers, and Chaldeans, to try if they could divine what this Dream was. For the thing was gone from him, neither could he recover it into his mind. But if they could have declared unto him what it was, he could then have very well remembered he had dream'd it. Which forgetfulness of *Nebuchadnezzar* in not retaining the Dream in his mind, as well as the *Impression* of the Dream it self, is no small Argument of the Providence of God over his Church and People, for whose sake these things happened, *viz.* That *Nebuchadnezzar* should dream this Dream that concerned the Church of God infinitely more than himself, and that he should forget it, to the baffling of all his Magicians, Sorcerers and Chaldeans; and that *Daniel* a Jewish Youth, and one of the people of God, should by Divine Revelation have the honour of declaring the King's Dream unto him, so that the King could not but acknowledge that this was the Dream. By which alone it was manifest that the Spirit of the Holy God was in him.

And the Dream, it concerning the people of God, (more than *Nebuchadnezzar* himself) whether Jews or Christians, there was this singular good effect thereof, that they could not but be more certainly assured that it was a truly Divine Dream, neither feigned by *Nebuchadnezzar*, nor by *Daniel*, but communicated to both by God, either immediately, or by the ministry of his Holy Angels. And that therefore *Daniel* having this privilege of declaring *Nebuchadnezzar's* Dream, had also the same supernatural privilege of rightly interpreting thereof. The Declaration and Interpretation whereof is as follows, which we shall expound as briefly and as clearly as we may, where there is need, begin-

beginning at the 31 Verse. For it will be admirable to observe how the Prefiguration of things in this Prophetical Dream reaches from *Nebuchadnezzar's* time not to our days only but even to the pouring forth of the *seventh Vial*, whereupon, all the Kingdoms of the World will become the Kingdom of the Lord and of his Christ.

31. **Thou O King**, when thy thoughts came in to thy mind upon thy Bed, and thou didst fall into that Dream, **sauest, and behold a great Image**, or great Statue of a Colossean bigness, it comprehending in its extent no less than the succession of Four Famous Empires. **This great Image whose brightness was excellent**, it representing the Splendour and Glory of those Empires it did prefigure, **stood before thee**. And the form thereof was terrible, setting out thereby the great Fear and Awe these Empires, *viz.* the Supreme Powers therein and their Ministers, cast the World into by their severity, violence and cruelty. For which cause in another Vision they are resembled to wild Beasts for their rage and bloudthirstiness, as the true Church of God has too often found them.

32. **This Image's head was of fine Gold**. There being a Succession of Four Empires here to be prefigured by Four kind of Metals, the order of *dignity* or pretiosity in the Metals is made use of to set out the order of time; in the succession of the Empires. And therefore because Gold is first in esteem amongst Metals, therefore the Golden part of the Image the Head, both because it is the Head, and of Gold, denotes the first Empire the Church of God, or People of the Jews were concerned in, *viz.* The *Babylonian* under whom they were then Captive. But as for

the Ten Tribes they were carried away into perpetual Captivity by *Salmanasser* King of *Assyria* long before, never to be heard of again, at least during the time of these Four Empires here prefigured. But the Jews properly so called were concerned first under the *Babylonian* Empire, then under the *Medo-Perfian*; decrees being given out first by *Cyrus* then *Artaxerxes* in their behalf though *Cambyfes* was unkind to them. And under the great *Xerxes* by reason of his Queen *Esther* a Jew they had a signal deliverance from their bloody Enemy *Haman*. And how they were concerned during the *Greek* Empire, especially under *Antiochus Epiphanes*, and much more under the *Roman*, is so notorious, that it is enough only to name it. Which reasons may suffice why no more Kingdoms or Empires, and why these especially, *Babylonian*, *Medo-Perfian*, *Greek*, and *Roman* are comprised in this Image. The first whereof was signified by the Image's Head of fine Gold, as *Daniel* himself will anon interpret. **His Breast and his Arms of Silver.** The Arm is properly that part of the Body which reaches from the Shoulder to the Wrist, and so excludes the *hand*, of which there is here no mention though there be mention of *feet* adjoyned to the Legs. Which is not fortuitous but designed. For this Breast with its Arms of Silver denotes the *Medo-Perfian* Empire, which consisting of Two People, the *Medes* and *Persians*, they are fitly represented by these Two Arms, but with no mention of Hands of which the *Ten Fingers* would be the Natural parts, because there was no division of the *Medo-Perfian* Empire into Ten Kingdoms as there was of the *Roman*. **His Belly and his Thighs of Brass.** By this Belly and the Two Thighs of Brass is understood the *Greek*

Greek Empire, which was One in *Alexander*, but after his death divided more notably and durably into the Two Kingdoms of the *Lagidæ* and *Seleucidæ*. For at first there was a *Quadripartition* of his Empire, but that not lasting so long, or all parts of it being not so famous, or the *Jews* not so much concerned in them, this general Prefiguration of the succession of the Four Empires, takes notice only of what is most remarkable, as those Two were.

33. His Legs of Iron. Here begins the *Roman* Empire; suppose upon *Æmylius Paulus* the *Roman* Consul his vanquishing of *Perseus* the last King of *Macedonia*. From which time the *Roman* Empire in the Prophetical account may rationally seem to commence, the *Greek* or *Macedonick* Empire properly so called being then put an end to, though other parts still remained. And here the *Roman* Empire may very well be represented by the Two Legs, that State for many Hundred years being most-what supported by the Supreme Power of their Two Consuls. And so this Character may be alluded to by the Two Legs, to understand what People is meant, though the succession of the Empire commence no higher than from the vanquishing *Perseus* King of *Macedonia* by *Æmylius* the Consul. Which Consular Power continued above an Hundred years after, and the Name much longer. So fit an Emblem are these Two Legs of Iron, of the People of *Rome* and their Empire. **His Feet part of Iron, and part of Clay.** Which Feet imply the *Ten Toes* which are parts of the Feet, and therefore represent the *Roman* Empire divided into *Ten Kingdoms*. Which *Ten Kingdoms* are also prefigured by the *Ten Horns* of the Fourth Beast, Chap. 7. The division of which *Roman* Empire into *Ten Kingdoms*

doms happening since the Empire became Christian, we may better thence understand what is meant by the Feet being partly of *Iron*, and partly of *Clay*, namely, That in that time of the *Roman* Empire it was become partly *Ecclesiastical* and partly *Secular*, by the *Iron* as before understanding the *Secular* Power, by the *Clay* the *Ecclesiastical*. Which Clay, or Earth here in *Daniel* seems to be alluded to *Apoc.* 12. 16, where the *Earth* is said to help the Woman, namely, an OEcumenical Council, by opening its mouth and swallowing down the flood of Contention (which the *Arians* especially had raised) by their condemning that Hereſie : as if a Clayie ground should cleave with a wide ſciſſure and swallow down a sudden Torrent, or Land-flood.

34. Thou ſawest till a Stone was cut out without hands, that is, Besides this Image and the Four distinct Metalline parts thereof, thou sawest moreover a Stone cut out without hands, no man with Axe or Gavelock diſſevering it. Which Stone is Christ and his true Church, himſelf being born in a ſupernatural way by the over-shadowing of the Holy Ghost, and his Church being raised and propagated in a ſupernatural way by the aſſiſtance alſo of the Holy Spirit, by real Miracles, by unſeigned Sanctity, and by invincible Patience and Suffering for the Truth. Wherefore the true Chriſtian Church, Head with the Members, this is that Stone cut out without hands, which ſmote the Image upon his Feet, which broke of Iron and Clay, and brake them in pieces. This true Apoſtolick Church which appeared with Christ and his Apoſtles, and ſo on in the pure Primitive times, will at laſt ſtrike the Image upon his Feet; namely, under the Seventh Vial, or at that War of the

the Rider on the White Horse. Wherein the Beast and the False Prophet (the remainder of the *Iron* and degenerate *Clay*) are cast into a Lake of Fire burning with Brimstone, *Apoc.* 19. 21.

35. Then was the Iron, the Clay, the Brass, the Silver, and the Gold broken to pieces together, and became like the Chaff of the Summer threshing-floor, and the Wind carried them away that no place was found for them. This plainly answers to the casting the Beast and the False Prophet into the Lake of Fire burning with Brimstone. Both places signify the utter abolishing all the Idolatrous Tyranny remaining in the *Roman* Empire at that time, whether in the Secular or Ecclesiastical Powers. But that then the Clay, Brass, Silver, and Gold are said to be broken to pieces together, that is only an embellishing of the external *Cortex* of the Vision. The succession of these Four Empires being exhibited at once, they are made also to fall to dust at once together. Besides that the *succeeding* Empire most what occupying the Possession and Territories of the *Antecedent*, that which vanquisheth the last may in some sense be thought to vanquish them all at a clap, or to possess what any of them had. Which will be immediately made good in the next words. And the Stone that smote the Image became a great Mountain, and filled the whole Earth; that is, The true Apostolick Church purged from all Superstitious, Idolatrous, and Tyrannical Principles and Practices will over-spread the whole World in a manner; the Kingdoms of this world, as it is predicted in the *Apocalypse*, becoming the Kingdoms of the Lord, and of his Christ. This State of the Church may be termed *Regnum Montis*, the Kingdom of the Mountain, (as Mr. Mede has well

well noted) as the State before this may be called *Regnum Lapidis*, the Kingdom of the Stone.

36. **This is the Dream**, Which miraculously and by the mere inspiration of the Spirit of the most High was communicated unto me, and which the King cannot deny but to have been the Dream which he was so desirous to recover into his mind. **And we will tell the Interpretation thereof before the King**. Which he may be sure is true and Divinely inspired, it being impossible any man should know the thoughts of another man, especially so strange and operose as these, unless he were inspired. Whence my *declaring* the Dream ought to be look'd upon as a certain assurance of the truth of my *Interpretation*; which is this.

37. **Thou, O King, art a King of Kings**, that is, The greatest King on Earth. **For the God of Heaven hath given thee a Kingdom, Power, and Strength, and Glory**. Thou hast a Strong, Potent, and Glorious Kingdom, and it is the gift of God unto thee, and therefore thou shouldst remember to govern as his Vice-gerent.

38. **And wheresoever the Children of men dwell, viz. the cultivated places of his Kingdom, The Beasts of the Field, The desert places of Arabia and Africk, says Grotius, And the Fowls of the Heaven, In-vious and inaccessible Rocks, where only the Fowls of Heaven can nest, hath he given into thy hand, and hath made thee Ruler over them all.** All these diversities of the vast places of thy Kingdom art thou Lord over. And God having given thee so large an Empire, so prosperous and glorious, I declare unto thee, **Thou art this Head of Gold**. Which is briefly and figuratively spoken by a *Synecdoche* or *Metonymie* for,

for, *Thou art the Head of this Golden Kingdom of Babylon, or, Thou art the Lord and Owner of it.* From whence we may be assured that the Head of Gold signifies the *Babylonian Kingdom*, *Nebuchadnezzar* being then King of *Babylon*, and *Cyaxares* the *Mede* conjoyn'd in affinity and confederacy with *Nabopolassar* the Father of *Nebuchadnezzar* having subverted *Nineve* the Metropolis of the *Assyrian Empire*, together with the Empire it self some Four years before, and near an Hundred and twenty years after *Salmanasser* had taken *Samaria*, and carried the Ten Tribes away captive.

39. And after ~~the~~ shall arise another Kingdom inferiour to ~~the~~. The first Empire comprised in this Image being thus evidently the *Babylonian*, it does naturally follow that the Second must be the *Medo-Perſian* begun in *Cyrus*. Who first having taken *Babylon*, and *Belshazzar* the last King being slain by the *Medes* and *Perſians* he brought along with him, though he delivered the Empire to his Uncle *Darius* the *Mede*; yet he being aged, and dying within a year or two he presently succeeded him, and became Monarch of the *Medes* as well as *Perſians*, himself also being a *Medo-Perſian* by extraction, on the Mother's side a *Mede*, and on the Father's side a *Perſian*. Whence he was called Ἱπποβοῦς, or a Mule, as *Grotius* notes. But that the coaleſcency of these Two Nations into One Kingdom or Empire, is signified by the Silver part of the Image which is the Breast from which the Two Arms come, has been noted above.

The hardest scruple is, how this *Medo-Perſian Empire* should be said to be less than that of *Nebuchadnezzar's*, the *Babylonian*, there being the accession

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of *Perſia*, and all the *Acquiſts* of *Cyrus* added thereto. *Grotius* his answer is, *Quia Cyrus & ſucceſſores ejus Africam non tenuerunt. Gaſper Sanctius*, That there was not that pacateness nor tranquillity in the *Medo-Perſian* Empire that there was in the *Babylonian*, or ſo continued proſperity and ſucceſs. *Calvin* makes one Empire inferiour to another, (as the Metals are from Gold to Iron,) in Morality, Temperance, Juſtice, Faithfulneſs, &c. according to that vulgar opinion expreſſed in *Horace, Carm. lib. 3. od. 6.*

*Ætas parentum pejor avis talit
Nos nequiores mox daturos
Progeniem vitioſiorem.*

Whence ſprung that Poetical deſcription of the World's degenerating according to the Four Ages thereof, from Gold to Silver, from Silver to Braſs, and from Braſs to Iron. Which in all likelihood was more particularly occaſioned from *Nebuchadnezzar's* Dream of this Image of thoſe Four Metals, Antiquity not underſtanding the true ſenſe thereof.

But it is poſſible that ſoſmuch as it is read, *And after thee ſhall ariſe another Kingdom inferiour to thee*; that [to thee,] is here on purpoſe put for [to thine,] that the *fiſt Head* of this following Kingdom might be underſtood to be more eſpecially compared with *him*, in which there ſeems apparent odds. For *Cyrus* the *fiſt Head* of the *Medo-Perſian* Monarchy or Empire reigned not paſt Two or Three years in that enlarged Empire, and not paſſing Thirty in his Kingdom of *Perſia*, whenas *Nebuchadnezzar* in his *Babylonian* Empire reigned Three and forty years moſt ſplendidly and proſperouſly, inſomuch that the
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excess of his prosperity cast him into that Septennial delirancy, out of which he was recovered and gave praise to the God of Heaven. But *Cyrus* as he reigned but a small time in the *Medo-Persian* Empire, so he was vanquished ingloriously by the hand of a Woman, *Tomyris*, a *Scythian* Queen, who cut off his Head and cast it into a Vessel of bloud saying, *Satiare, Cyre, sanguine, quem sitisti.* But whether this way or that way please best to make the easiest sense of the Text, it is unavoidably plain, that this second Monarchy is the *Medo-Persian*, nor does any Interpreter doubt of it. **And another third Kingdom of Brass.** This shews plainly, that the Golden, Silver, and Brass parts of the Image, signifie Three distinct Kingdoms. But now it is evident in History that as the *Medo-Persian* Empire succeeded the *Babylonian*, so the *Macedonick*, or *Grecian*, succeeded the *Medo-Persian*. For *Alexander Macedo* after he had vanquished *Darius Codomannus* in his last Battle at *Arbela*, (*Darius* being slain some Six months after by *Bessus* one of the Peers of his own Empire, and *Babylon* taken,) translated the Monarchy from the *Medes* and *Persians* to the *Greeks*, about the third year of the 112 Olympiad. And that the *Greek* Empire was not unfitly set out by the Two Thighs of Brass, by reason of those Two most eminent parts of it, into which after *Alexander's* death it was divided, and stood so divided for a long time, namely, the Two Kingdoms of the *Lagidæ* and *Seleucidæ*, I have noted above. And it may not be altogether impertinent to Note also what *Justin* writes, *Lib. 12. Eà die quâ natus est Alexander duæ Aquilæ totâ die præpetes super culmen domus patris ejus sederunt, omen duplicis imperii Europæ Asiæque præferentes.* Which

shall bear rule over all the Earth. So it is said of him, 1 *Maccab. 1. He made many Wars, and won many strong holds, and slew the Kings of the Earth, and went through to the ends of the Earth. And so Justin, Lib. 12.* From the utmost Coasts of the Ocean were Embassies sent to him returning to *Babylon*, both of the *Carthaginians* and other Cities of *Africk*, yea of *Spain*, *Sicily*, *France*, *Sardinia*. And some also from *Italy* expected his return to *Babylonia*; *Adeo universum terrarum orbem nominis ejus terror invaserat, ut cunctæ gentes veluti destinato sibi Regi adularentur.* Which is enough to shew how well this prediction sutes with the event.

40. And the fourth Kingdom shall be as strong as Iron. That this fourth Kingdom is the *Roman* is manifest from hence that it succeeds the *Greek Empire*; which it may seem most properly first to seise upon, when *Æmylius Paulus* the *Roman* Consul had vanquished *Perseus* the last King of *Macedonia*. But about an Age after the Kingdoms of the *Lagidæ* and *Seleucidæ*, those Two eminent Parts or Thighs rather of the *Macedonick* or *Greek Empire*, were subdued also by the *Romans*. The last of the *Seleucidæ* or Kings of *Syria*, *Tigranes*, was vanquished by *Pompey*, and *Syria* reduced into a Province; as also *Ægypt* by *Augustus* when he had vanquished *Antonius* the Husband of *Cleopatra*, Daughter of *Ptolemæus Auletes*, the last but one of the *Lagidæ*, or Kings of *Ægypt*. Whence it is plain that the *Roman* succeeds the *Greek Empire* as the *Greek* the *Medo-Perfian*, and that therefore this is the *Fourth* Kingdom prefigured by the Image of *Four* several Metals. And the *Genius* of the *Roman Empire*, the former days of it especially, sutes well with this Metal, they being not

not only full of courage and valour, but also hardy, rigid, severe, and indeed cruel. They that are any thing versed in History will easily acknowledge this a fitting Character. To which you may add what is intimated in the Text, namely, that as Iron can cut, and form, and subdue all those Three first Metals, Gold, Silver and Brass, so the *Roman* Empire could vanquish and subdue all those Regions wherein the *Babylonian*, *Medo-Perfian*, and *Grecian* Empire was spread. Which feat not being done by the Kingdoms of the *Lagidæ* and *Seleucidæ*, it is impossible they should be the Fourth Kingdom of *Daniel*. And besides this, we may be infallibly sure that the Fourth Kingdom is the *Roman*, in that the Stone cut out without hands happened, during the *Roman* Empire, (and it must happen in some of the Four Kingdoms according to the Vision,) and not during the Kingdom of the *Lagidæ* and *Seleucidæ*. **Forasmuch as Iron breaketh in pieces and subdueth all things, and as Iron breaketh all these, viz. all these Metals of Gold, Silver and Brass, shall it, this Roman Kingdom or Empire, break in pieces and bruise, the Countries and People which the Babylonian, Medo-Perfian, and Grecian Empires had ruled over.**

41. **And whereas thou sawest the Feet and Toes.** Here is mention made of *Toes* with the *Feet*, which justifies our exposition above, Ver. 33. But now we are come hither, we must remember we are come unto that period of the *Roman* Empire when it was divided into *Ten Kingdoms*, which are intimated by the *Ten Toes* of the Statue. Which *Ten Toes* answer to the *Ten Horns* of the Beast actually crowned. Which is the time that the Two-horned Beast rises out of the *Earth*: so it is said, *Apoc.* 13. And why not
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out of a *white Clayie clammy Earth*, such as Potters make use of, as well as out of any other *Earth* beside. And no man I think while he considers that the *Iron* here signified *men*, a body Politick of them, can slikt to admit that this *Clay* does signifie so likewise. But there being so palpable a *difference* betwixt *Iron* and *Clay*, it is manifest that there must be as great a difference betwixt these Two bodies Politick, the one signified by the *Iron*, the other by the *Clay*; the former suppose the *Secular* Power, the latter the *Ecclesiastical*; as it is said of the Papal Hierarchy, which is the little Horn, Chap. 7. 24. that that Horn or King shall be *diverse* from the rest, which *diversification* here betwixt the *Secular* and *Ecclesiastical* Power, signified by the *Iron* and the *Clay*, need not be expressed in *words*, the *Symbols* themselves being so apparently *different*. **Part of Potters Clay, and part of Iron**; that is, partly of such clammy white *Clay* as Potters make use of, and partly of *Iron*; which implies that by that time the Empire was divided into Ten Kingdoms, the *Summa Potestas* began to be neither in the *Secular* Power absolutely, nor in the *Hierarchical*, but they were so mingled together that it was not compleat or full without both concurrent; the Ecclesiastick Power getting such a hank upon the Secular, *in ordine ad Spiritualia*, the effects whereof within no long time appeared with a witness. **The Kingdom shall be divided**; that is, The Power will be divided or shared betwixt the *Papal* or Sacerdotal Hierarchy, and the *Secular* Orders of Emperours and Kings. For the *Iron* and *Clay* cannot stand for the division of the Empire into *Ten* Kingdoms, for that the *Ten Toes* prefigure, but the sharing the *Summa Potestas* betwixt

twixt the Secular Magistrate and Papal, or Sacerdotal Hierarchy. But there shall be in it of the strength of the Iron, soasmuch as thou sawest the Iron mixed with the miry Clay : that is to say, The Sword men or Secular Power of the Ten Kings was so assured to the maintaining the Power and the Institutes of the Papal Hierarchy (though never so foul or Idolatrous, so they made for the Sacerdotal worldly Interest) that the Papal Empire, or the Empire framed according to that pattern and scope, was as it were strengthened with Iron. Which is that which is intimated *Apoc. 17. 13.* where the Ten Kings are said to give their Strength and Power to the *Beast that was, and is not; and yet is.* Which is the Empire refashioned again into a Pagan-like Idolatrous Form, for the worldly advantage of the Papal Hierarchy. Thus was the Iron mixed with the miry Clay, the Ten Kings cleaving so close to the interest of the Papal Idolatrous Clergy.

42. And as the Coes of the Feet were part of Iron, and part of Clay, that is, And as every one of those Ten Kingdoms consisted of Temporal power and Ecclesiastical, the Papal Hierarchy being branched through all the Ten Kingdoms till the Reformation : So the Kingdom shall be partly strong, and partly broken; that is, The *Roman* Empire divided into these Ten Kingdoms shall be partly strong, and partly brittle; the Papal Power weakening the absolute Power of each Kingdom, and occasioning many breaches and jars in Christendom.

43. And whereas thou sawest Iron mixt with miry Clay, I shall tell thee the reason of it by what means it came to pass in that measure it did; They shall mingle themselves with the seed of men; so

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our English renders it, *With the seed of men*. The Septuagint, ἐν σπέρματι ἀνθρώπων. By this Interpreters usually understand *alliance by Marriages, whereby one Kingdom may be more surely obliged to keep peace and amity with another. But *dominandi cupido cunctis affectibus flagrantior est*, as the Historian observes. And if this may go for a good sense as to the sodering of the Ten Kings one to another, the Iron to the Iron, yet we are to consider that the Text here speaks of the Iron being mixt with Clay, and how they come to unite. They shall mingle one with another, saith he, בִּירַע אֲנָשִׁים, ἐν σπέρματι ἀνθρώπων. It might as well be rendred, ἐν σπέρματι ἀνθρώπων, *in sementi hominum*, that is, by placing of men in *Seminaries*, where they shall be so brought up, informed and instructed, suppose in Covents, Monasteries, and other such like places, that they shall be made notable instruments, so to insinuate into the Secular Powers, and also into the People as to ingage their affections to his Holiness, the great Ecclesiastick Sovereign, and to all the Rites, Institutes, and Doctrines that are fittest to support that Papal Greatness. The Propagation and Dissemination of such instruments as these, I conceive to be alluded to, as if he should say, They shall mingle one with another, agree or unite together, (ἐν σπέρματι ἀνθρώπων, or ἐν σπέρματι, for so שָׁר may signifie,) *by the sowing or planting of men in the Seminaries* abovesaid, fitting them for the foresaid purpose, the more brisk, cunning, and gentile attacking Princes and great Men; and other Monks, Priests, and Friars hanging fast on the people, and clating upon them, and keeping warm in them all the modes of Idolatry and Superstition, and all the Principles and Practices that

that may be gainfull to the Papal Hierarchy. Thus the Clay sticks to the Iron as well as it can. But they shall not cleave (so very firmly) one to another, even as Iron is not mixed with Clay. And what Bickerings and Clashings there have been betwixt these Two Powers, the *Secular* and *Ecclesiastick* in particular Kingdoms, the Chronicles of each Kingdom will declare: As also what combates there have been betwixt the Pope and the Emperours, both *Greek* and *German*, is notoriously known to all. I will only cite one passage out of *The Defence of the Right of Kings*, written by King *James* of blessed Memory. Let Histories be searched, saith he, Let just accounts be taken, and beside many Sieges laid to Cities, it will appear by true computation, that *Henry* the Fourth, and *Frederick* the First fought above Threescore Battles in defence of their own Right against the enemies of the Empire, stirred up to Arms by the Popes of *Rome*. And indeed the dealings and usurpations of that Hierarchy grew so intolerable that many Kingdoms at last shook them off, and would admit the Papal Authority and Religion no longer. Whereby was manifestly fulfilled which is here predicted by *Daniel*, *That they shall not cleave one to another, even as Iron is not mixed with Clay*. It is an unnatural and heterogeneous union, and therefore not durable and permanent. This passage therefore in *Daniel* seems to answer to that in the *Apocalypse*, Ch. 17. v. 16. *And the ten Horns which thou sawest upon the Beast they shall hate the Whore, and make her desolate and naked, &c.* Which was performed in some measure in the happy Reformation begun in *Luther's* days, and when there will be a farther accomplishment of it, lies wholly in the pleasure of the Almighty.

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44. And in the days of these Kings shall the God of Heaven set up a Kingdom which shall never be destroyed. After *Daniel* in his Interpretation has gone through all the Empires comprised in that Image which *Nebuchadnezzar* saw from head to foot, now he begins to explain the mystery of the *Stone cut out without hands*; whereby is understood Christ, with his truly pure Apostolick Church. Wherefore by [in the days of these Kings] must be understood in the days of the Fourth, *viz.* in the time of the *Roman* Empire. For Christ was born, and his Gospel divulged, and his Church first gathered in that time, as every body must acknowledge. And the Seventy weeks plainly carry to that time also. But now this pure Church of Christ being called the *Kingdom* which the *God of Heaven* shall set up, we may observe from hence, how in our Saviour Christ's preaching and mentioning the *Kingdom of Heaven* and the *Kingdom of God*, that it had a respect to this Prophecy: And the use of those Phrases with him does further ratifie our interpreting it thus, of the appearance of Christ with his true Church. Which is rightly called the *Kingdom of Heaven* or of *God*, because the raising of it was by the special miraculous power of the *God of Heaven*. And the administration of this his true Church is by his Spirit from above in the hearts of his true Believers. God does truly rule there by his Spirit, whence it is rightly called the Kingdom of God. Which shall never be destroyed. The Gates of Hell shall never prevail against it. The true and living Church which the Spirit of Christ actuates, this shall never fail. And the Kingdom shall not be left to other people. The *Persians* succeeded the *Babylonians*, the *Greeks* the *Persians*, and

and the *Romans* the *Greeks*, but no Empire shall succeed, nor any People the true Christian Church which is the Kingdom of God, which either as *Regnum Lapidis*, or else as *Regnum Montis* will last to the end of the World. **But it shall break in pieces and consume all these Kingdoms**; that is, When it has become *Regnum montis*, it will have overspread, and will possess, and keep in rule all the Countries that the Four great Monarchies, signified by the Statue, had occupied. And the Three former Kingdoms being as it were incorporated into the Fourth, or because the Four Kingdoms are in this Image exhibited at once, the Kingdom of the Mountain, for the embellishing the cortex of the Vision, is said to break in pieces and consume all the other Kingdoms together, striking the Image on the Toes as I noted above. **And it shall stand for ever.** According as it is said, *Apoc. II. 16. The Kingdoms of the world are become the Kingdoms of the Lord, and he shall reign for ever and ever.*

45. **Forasmuch as thou sawest that the Stone was cut out of the Mountain without hands**; that is, Forasmuch as the State of the true Church of Christ is the absolute work of God, carried on by his special Providence not by humane arts or policies, and that it was thus begun, and that he is with his Church to the end of the World: **And that it broke in pieces the Iron, the Brass, the Clay, and the Silver, and the Gold.** Forasmuch as thou sawest the Stone cut out of the Mountain without hands to do this: Which signifies the true Church of Christ thus supernaturally begun, and as supernaturally emerging to this glorious issue at last. For as the Stone was cut out without hands, so it will be car-

ried without hands to smite the Image on the Feet, namely, by the power and conduct of the Spirit of Christ, who will then open a door of success that no man shall be able to shut, as it is said to the Church of *Philadelphia*; considering, I say, that Omnipotency it self is the Spring of this motion, and that it does not depend on the humours and purposes of men, I can of a truth declare unto the King that, **The Great God hath made known to the King what shall come to pass hereafter**, or after this, namely, after the demolition of all these Four Empires, the Vision reaching to the end of the World, which that expected glorious State of the true Church will precede, when the *Kingdom of the Stone* cut out of the Mountain, that is, out of the *Roman Empire*, shall it self become the *Kingdom of the Mountain*, and fill the whole Earth, that is, when that State of the glorious and pure Church shall spread over all. **And the Dream is certain, and the Interpretation thereof sure**; and more particularly touching that excellent State of the Church concerning which it is said, *Apoc. 21.5. And he that sate upon the Throne said, Behold, I make all things new. And he saith unto me Write, For these words are true and faithfull. And he said unto me, It is done. I am Alpha and Omega, the Beginning and the End*, The Dream that he has interpreted is certain, especially the most concerning part thereof, the Glory and Prosperity of the true Church of Christ, it being to be atchieved by the irresistible power of the Lord Jesus.

NOTES

NOTES

Upon VISION I. Ver. 43.

* *Alliance by Marriages whereby one Kingdom, &c.*] That this is not the sense of the place, viz. The Marriages of those of great rank in these Principalities mutually with one another, thereby to bind these distinct Kingdoms in peace and amity, besides the reasons alledged in my *Exposition*; this may be one also, that the words which seem to import it are בורע אנשא, where אנשא is a very improper word to signify that Noble, Princely, Royal sort of Men or Women, who matching with one another of several Kingdoms, might tie those Kingdoms in the bonds of unity and friendship. It would then have been said, בורע חורים, or גורים, or גורים, they shall mingle themselves with the seed of Nobles, or Men of great power and interest, or at least בורע אדם, with the seed of Men, in a common or indifferent sense. But here it is בורע אנשא, with the seed of mean, abject, weak, despised Men, such at least in appearance, as *Cornelius à Lapide* very well Comments upon those words, *Dan. 7. 13.* כבר אנש, *id est*, saith he, alluding to the Roots אנש and נשח, *quasi filius hominis miseri, ærumnosi, mox morituri, obliuioſi & oblivioni tradendi: hæc enim omnia significat Enos*, from the Two Roots above named, the one whereof signifies to be sickly, the other to be obliuious. Whence he makes *Enos*, which is the same with the Chaldee *Ansa*, to denote a wretched, weakly, sickly, contemptible Wight, and at least seemingly

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dull and oblivious, and whose Name is quickly to be drowned in oblivion. Which certainly is a very unmeet Character for the Princes and Great ones of Kingdoms: But may very well decipher those of the Papal Seminaries, Covents or Monasteries, those Monks and Friers mob'd in their Cools and long Coats, and making a shew of great mortification and despicableness, as if they were altogether dead to the world, and the vigour of nature were quite extinct in them, they pretending to nothing but holiness and interest of Holy Church, whether in these mob'd habits, or got into a more brisk dress to carry on affairs in the behalf of the Papal Dominion, either in their own Country or other Nations. The very propriety of the word *VISION*, I say, intimates that this mingling with the seed of Men does not signifie matches of Great persons of several Kingdoms, and that therefore it will naturally point to that sense I have pitch'd upon in my *Exposition*. And how hugely applicable this is to History, see that Excellent *English* Gentleman Sir *Edwin Sandys* his *Speculum Europæ*. Which shews what fast hold the Pope takes on the Secular party by the activity and sedulity of the Monks and Friers, and other Emissaries, that are sent out of their *Seminaries* for the purpose. For the Religion that is taught in those *Seminaries* being framed more for the Power of the Pope, and worldly interest of Holy Church, than for safe guidance to the Eternal salvation of Souls; those that come out of these *Seminaries* to instruct the people do really the work of the Papacy, that is, bind the Laick party to obedience to the Pope, and so make the Iron stick to the Clay.

VISION

VISION II.

The Vision of the Four Beasts rising out of the Sea, whereby the Four above-named Empires are prefigured, Dan. 7.

AS by the Statue consisting of Four Metals those Four Empires, the *Babylonian*, *Medo-Perſian*, *Greek*, and *Roman*, from their beginning to their ending were represented; ſo they are here in the very ſame extent of time, notwithstanding this Viſion was ſeen towards the end of the firſt of theſe Empires, namely, the *Babylonian*. Which manner of repreſenting in Prophetical Type part of time paſt in a *Set* of Viſions, is made uſe of alſo in the *Apocalypſe*, the greateſt part of the time of the firſt of the Six Viſions in the *Fiſt Six Seals* being expir'd when *S. John* ſaw them. And there is the ſame reaſon of the *Set* of Viſions of the *ſeven Churches* which begin, as that of the *Seals*, from the firſt *Epocha* of Chriſtianity, as does alſo the Viſion of the meaſuring the *Inner* and *Outer Court*, and the *Woman* clothed with the *Sun* with *Twelve Stars* upon her head, &c. There was about Sixty years from the *Epocha* of *S. John's* Viſions to the time he ſaw them; and leſs from the beginning of the *Babylonian* Empire till *Daniel's* ſeeing of this Viſion of the Four Beaſts. So that this is no obſtacle, but that the *Babylonian* Empire may be here repreſented from its beginning, though *Daniel* ſaw this Viſion toward the end thereof.

But becauſe that in a *Set* of Prophetical Viſions, a little ſnip of time (in compariſon of what the whole *Set* of Viſions takes in) may be ſet out by ſome in-
conſider-

considerable part of that Set of Visions, to take the liberty of interpreting a whole Set of Visions (*viz.* all the Six Seals, nay Two whole Sets of Visions succeeding one another, *viz.* all the Six Trumpets succeeding the Six Seals) of things past when *S. John* saw those Visions, as *Grotius* does, is so wild and extravagant, that it may well astonish any sober man, to see a person of so considerable Parts and Learning to fall into such a delirancy. But what we here adventure on is sober enough, *viz.* the supposing that the *Babylonian* Empire even from its beginning is here represented by the First Beast, there being the like liberty taken in the *Apocalypse*. And this being supposed, the Exposition will run smoothly and unexceptionably.

1. In the first year of *Belshazzar* (the Son of *Evil-Merodac*, who was the Son of *Nebuchadnezzar*) King of *Babylon*, namely, the last King of *Babylon* who was slain by the *Medes* and *Persians*, the City *Babylon* being taken by *Cyrus* in the Eighteenth year of *Belshazzar's* Reign, according to *Thomas Lydiat*. **Daniel had a Dream and Vision of his head upon his bed.** He had a Divine Vision communicated to him in his sleep. For Prophetical *Visions* are communicated to the Prophets either way, either *sleeping* or *waking*, and they are either way truly Divine. **Then he wrote the Dream, and told the sum of the matters;** that is to say, He declared the sum of the matters in writing.

2. **Daniel spake and said,** *viz.* he declared thus touching himself, **I saw,** says he, **in my Vision by night, and behold the four Winds of the Heaven strove upon the great Sea.** By the *great Sea* in the Prophetick language is understood vast multitudes of People that overspread the face of the Earth, as the Waters

Waters of the Sea doe. By the *Winds* is understood that invifible Principle of motion, from whence comes that viciffitude of mutations amongft the Nations of the Earth, who are driven this way and that way according as the active part, whatever it is, that answers here to the Winds, doth move them: Whether they be Angelical Powers which fuperintend the affairs of Nations, or what-ever elfe. And it is faid in the *Pfalms*, *Who maketh his Angels Spirits, his Minifters a flaming Fire.* On which *Grotius* learnedly and ingenioufly gloffes thus, *Pfal.* 104. 4. *Sunt Angelorum alii Aerei, alii Ignei,* and a little after, *Esse Angelis corpora sed subtiliffima non Pythagoræ tantum & Platonis Schola fenfit, sed & Judæi veteres & veteres Chriftiani.*

The activity therefore of the Aerial *Genii* or Angels may be understood by thefe *Winds*, or the Commotions they bring in by Divine Providence in the Production of new Empires, and demolition of the old. From the subtility of their bodies, but it may be chiefly from their activity in the Innovations and Commutations of the affairs of mankind, in pulling down and building up Kingdoms and Empires, thefe Angelical orders are called רוחות, *venti*. And there is a quadripartition of them, (*Zach.* 6.) a distribution of them into Four Chariots with various coloured Horfes. Where to the Prophet asking, what are thefe my Lord? it is answered, אלה ארבע רוחות השמים, *Isti sunt quatuor venti Cæli*, where רוחות is the very fame word that is in *Pfal.* 104. 4. *These are the Four Winds of Heaven*, The Quaternio of the Angelical Minifters of Divine Providence. Something like that *Apoc.* 7. where there is mention of the Four Angels at the Four Corners of the Earth, holding the Four

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Winds

Winds of the Earth that they should not blow on the Earth, nor on the Sea. And that the great things in the vicissitude of Kingdoms and Empires are done by the Angels, is an Hypothesis that both *Daniel* and the *Apocalypse* plainly supposes, the latter indeed inculcates to awaken this dull Sadducean Age.

This I don't doubt but is one sense of this passage in *Daniel*, but if any one think it too sublime and remote from the vulgar capacity, he may substitute for these Angelical Powers here denoted by the Winds, the ambitious and unquiet minds of great Princes and Politicians, and their Officers, and those blusters they make in the World by their impetuous activity to begin or increase their Dominion, and to enlarge it into a more absolute Empire. But the more sober may take in both Senses according to the Genius of the Prophetick style, that by the same Symbol exhibits frequently more things than one at once.

But that these Winds are said to be Four, it may be partly in allusion to the Four Quarters of the World, partly to the mystical meaning of the number *Four*, in setting out the Angelical Kingdom or Ministry, and partly to the Four Beasts that were to arise in succession one after another out of the Sea, by the striving thereon, not all together, but one after another. For expressing the thing so as if they all conflicted one with another at the same time, is but for the embellishing the Cortex of the Vision, of which no more is to be taken in than is agreeable to History and Reason.

But this in the mean time is very remarkable, that being the very Primordia here of them all is premised, it necessarily follows that the Vision reaches the very begin-

beginning of each Empire; the *Babylonian* as well as the rest, or because it reaches the very beginning of the first of these Empires, that that Empire must be the *Babylonian*, as we shall see in the procedure.

3. And four great Beasts came up from the Sea. Which, as I said, shews that the Vision reaches the very rise or first beginning of each of them. But here we are again to Note that though all Four are here mentioned together, yet the rising out of the Sea was one after another. But their coming thus out of the Sea together strikes the phancy more strong, which is the peculiar scope of the *Cortex* of the Prophecies both here and in the *Apocalypse*. **Others one from another**, viz. in shape and condition. But in the mean time they are all *Beasts*. The Septuagint render it *Oneia*, wild Beasts. And *Grotius* upon the place, *Ideo Bestiæ*, saith he, *quia Idololatræ erant Imperia ut notat hic Jacchiades*. Their Idolatry indeed shews their brutishness, being accustomed to no higher a dispensation of Religion than adoration of visible Objects, as the Elephant is said to worship the Moon. But cruelty is another ingredient to make them *Oneia*, wild Beasts: such *salvage Cruelty*, and gross and stupid *Idolatry*, being exquisitely opposite to the Kingdom of the *Son of Man*, who came to erect the Empire of Love and Charity, and of pure Religion, the worshipping the Father in Spirit and in truth.

4. The first was like a Lion, a Beast of a fulvid or Golden colour, as the Poets describe him; and the head of all Beasts, which is the *Babylonian* Empire signified also by the Golden head of the Image or Statue. The Prophet *Jeremy* likewise describes *Nebuchadnezzar* King of *Babylon* by this Animal,

Ch. 4. 7. *The Lion is come up from his thicket, and the Destroyer of the Nations is on his way. And had Eagles Wings*, which betoken the quickness of his dispatch in his expeditions and conquests. And accordingly the same Prophet speaking of *Nebuchadnezzar* his coming against the Jews, Ch. 4. 13. *Behold, he shall come up, saith he, as Clouds, and his Chariot shall be as a Whirlwind, his Horses are swifter than Eagles, Wo unto us for we are spoiled.* And again, Ch. 40. *Behold, he shall fly as an Eagle, and shall spread his Wings over Moab.* And many other places there are concerning *Nebuchadnezzar* to the same purpose. I beheld till the Wings thereof were pluckt wherewith it was lifted up from the Earth. For the Marginal [wherewith] in the *English Bible* is better than [and] in the Text. And *Grotius* says, *Verte [per quas efferebatur supra terram.]* And he adds this Note further, *Sæpe enim Chaldæis ut & Hebræis Copula vim habet Relativi.* And besides the Copula, will signifie [for] as well as [and] and then the sense will be the same that *Grotius* drives at, and the Septuagint ratifie it by translating *וְנִסְיָא*, *και' ἵκεν*, which signifies, he was carried up on high, not taken out of the way or destroyed, as some would have it.

Now the *Babylonian* Monarch his being thus carried up on high on his Wings, may signifie both the height of his prosperity and the haughtiness of his mind, his ambition, as it is set out by the Prophet *Isaiah*, Ch. 14. v. 14. where he brings him in saying, *I will ascend above the heights of the Clouds, I will be like the most High.* For this is to be understood of the King of *Babylon*, and the whole succession is to be look'd on as one King, as the Empire is look'd upon

upon as one Beast. Now therefore [I beheld till the Wings thereof were pluckt] is not so to be understood as if this plucking of the Wings could not be but after the time of this Vision of *Daniel*, because, as I proved above, the Vision reaches from the beginning of the *Babylonian* Empire, the Scene whereof all along *Daniel* here beheld. Where amongst other things he noted the plucking of the Wings of this Lion, the *Babylonian* Monarch. Which happened most notoriously in his being cast down from his loftily priding himself in his great Magnificence, Ch. 4. 30. *Is not this great Babylon that I have built, by the might of my Power, and for the honour of my Majesty?* Which was no sooner said by him, but he heard a voice from Heaven, *O King Nebuchadnezzar to thee it is spoken, The Kingdom is departed from thee, &c.* And so he was driven out to eat grass with the Beasts of the Field, till Seven times passed over him. And is not this a clipping of his Wings indeed, who was soaring before above the Clouds? Instead of being lifted up on high with his Wings from the Earth, he was fain to graze on the ground with Oxen. **And was made stand on the feet as a man, and a man's heart was given to it.** Now after that Septennial humiliation of *Nebuchadnezzar* by being cast into so deep a melancholy and delirancy, as if he were grown a very brute that goes on all Four, these words describe his happy recovery out of that deep disease. For Physicians take notice of such a melancholy as makes the party imagine himself to be, and to imitate the manners and nature of this or that Beast, as you may see in *Sennertus*, and other Writers. But here it seems he came to himself again by the good Providence of God, and went constantly upon his Feet

Feet as other men do. *And a man's heart was given unto him*, that is, his humane understanding was restored unto him. For the Phrase of Scripture makes the heart the Seat of understanding. Instead therefore of having the mind or heart of either a Brute or Luciferian Devil, he had got a man's heart, and was taught Ch. 4. v. 37. to honour and extoll the King of Heaven, all whose works are Truth, and his ways Judgment, and who is able to abase all those that walk in Pride. What can be more significant of *Nebuchadnezzar's* Case than this? Which therefore is a most certain character that the First Beast is the *Babylonian* Monarchy, and this passage is most properly applied to him.

But withall I do not deny but it may be extended further to other Cases of the Empire, or Monarchs of *Babylon*; accordingly as *Grotius* expounds the plucking of the Wings of this Lion, *Tardati cursus ejus Imperii*, &c. The affairs of that Empire were not carried on with that speed and success under *Evil-Merodac* and his Vice-roy, as it were, *Naragalarzar*, in whose days *Cyrus* rebelling against *Astyages* (whom *Nebuchadnezzar* had let over the Kingdom of *Media*, inasmuch that *Media* was under the *Babylonian* Empire in the Reign of *Nebuchadnezzar*, and onward till this rebellion of *Cyrus*) *Media* by this means in *Evil-Merodac's* days Son of *Nebuchadnezzar* was rent from the *Babylonian* Empire. And this, I think, was a considerable clipping or plucking the Wings of the Lion, besides what other particularities might be noted in History. And moreover *Belsazzar*, Ch. 5. (as *Daniel* reproves him for his not regarding that fearfull punishment of his Grandfather. For his pride had lifted him up also against the

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Lord of Heaven, v. 23. and he had quaffed in the holy Vessels of God's Temple in that impious Feast he made) *Belsazzar*, I say, was pretty well humbled by that hand-writing against him on the Wall, but immediatly after was laid in the dust of death. But in his Successor *Darius the Mede* (for I above noted that the succession is accounted as one continued Monarch, as the Beast one continued Empire, and what belongs to the Monarch or Empire is said of this First Beast) the other part of the Prophecy is again fulfilled, *That he was made to stand upon his feet as a man*, not to soar in the Air with Eagles Wings, and phancy himself above him that dwells in the Clouds. *And a man's heart was given to him*, namely, to *Darius the Mede* * the last Monarch of the *Babylonian Empire*. (For all begin the *Medo-Perfian Empire* from *Cyrus*.) And what a heart full of humanity towards *Daniel*, nay indeed of Piety and Belief in *Daniel's God*, the God of *Israel*, was given unto him, will plainly appear to any that reads the Sixth Chapter of *Daniel*, ver. 14, 16, 18, 19, 20, 23, 26, 27. Thus fully well assured may we be that this First Beast is the *Babylonian Empire*, and this being given we shall easily be induced to believe that the Three following will prove the *Medo-Perfian*, *Greek*, and *Roman*, as they were in the Image of the Four Metals, for the same reasons there above specified.

5. And behold another Beast, a second like to a Bear. This, according to the succession of the Empires in History, which is the most faithfull Interpreter of Prophecies, must be the *Medo-Perfian Empire*. So that there is less need to take notice what Interpreters have observed of congruity, in the making a Bear the Symbol of the *Medo-Perfian Monarchy*:

narchy : As that *Persia* is notorious for the breeding the fiercer sort, as well as plenty of those Animals : That what is most notorious in the Bear, that he can live on little or no meat for a long time, is likewise significative of the great abstinence and hardship of the *Persians*, and what a mean diet they use to satisfy themselves with, as *Xenophon* has taken notice in his Περὶ Κύρου παιδείας, and the like. Upon which it is less necessary to insist ; there being further characters of this Empire in the Text it self. And it raised up it self on one side, that is, It reard up it self to fight against only one party of men, namely, the *Gentiles*, as if we should conceive the World divided into Two parts, *Jews* or the People of God, and *Gentiles*. The sense is, he meddled not with the *Jews* (but favoured them, as is notorious from the Decrees of *Cyrus*, and of others his Successors in the behalf of the *Jews*,) but only with the Heathen party. It is also *Grotius* his gloss, *Judææ nihil nocuit*, which Interpretation he confirms from the authority of *S. Jerom*, who professes he follows the *Jews* therein, and the thing is abundantly reasonable in it self. Whence it is a plain Characteristick of this Empire of *Cyrus* and his Successors, that were kind to the *Jews*. According to that of *Isaiah*, Ch. 44. 28. *That saith of Cyrus he is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built, and to the Temple, Thy Foundation shall be laid. And it had three ribs in the mouth of it, between the teeth of it.* These Three Ribs, says *Grotius*, are *Persia*, *Media* and *Chaldæa*, which were Three notorious parts of the *Medo-Persian* Empire, (and Ribs signify the Strength of a man according to *Achmetes*,) and others agree with *Grotius* herein. But some by these

these Three Ribs would have understood Three several Coasts of the World subdued by the *Medo-Perſian Monarchs*, by *Cyrus* the Eastern part, by *Cambyses* the Southern, viz. *Ægypt* and *Æthiopia*, and by *Darius Hyſtaſpis* the Northern, namely, the *Scythians*. And they ſaid unto it, *Arſe, devour much Fleſh*. Whether this may be *Vox Divinitus miſſa*, an Inſtigatation from Heaven, or as he ſays in *Virgil*,

— *Sua cuique Deus ſit dira Cupido.*

the cruel and bloody Feats in the mean time of the *Medo-Perſian Monarchs* are here ſignified, whether they were ſtirred up as a ſcourge to the wicked World, or their own ambition prick'd them on to make a prey of ſo many Countries, and to make a ſpoil of their riches, which by *Fleſh* are underſtood in the *Onirocriticks*. Which therefore ſeems to indicate the ſpoil of the more civilized parts of the World which were grown rich and luxurious. In the mean time, beſides the order of reckoning, there are indications enough from the Characters of this Empire it ſelf, that it muſt be the *Medo-Perſian*. But the moſt ſubſtantial is, that it ſucceeds the *Babylonian*.

6. After this I beheld, and lo another like a Leopard. Succeſſion here again is enough to aſſure us that this is the *Greek Empire*, becauſe the *Medo-Perſian* was put an end to by *Alexander*, whoſe Victories with his Armies were ſo ſwift, that in this regard a Leopard is a fit ſymbol of this Empire, that Animal, beſides the extraordinary velocity of it, jumping upon his prey, as Naturaliſts obſerve. And there was a wonderfull diſpatch and celerity in *Alexander's* Conqueſts, who in the ſpace of Six years subdued

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not only all *Asia*, but a great part of *Europe* and *Africk*. The variety of the Spots of that Animal, *Grotius* will have to set out the diversity or uncertainty of the Genius of *Alexander*, the First Founder of the *Greek* Empire, as being one strangely variegated with notable Vertues and notable Vices, giving a specimen now of one, and then of another in no small degree, and that of those very contrary. And that his body had a sweet and pleasant smell, as the Leopard is reported to have, and very gratefull to other Animals, and that the Leopard as well as *Alexander* loves Wine. These things also are noted by Interpreters, which makes the Leopard still a more fit symbol of the *Greek* Empire. Some also think that the levity, uncertainty, and fallaciousness of the *Greek* Nation is perstringed in the diversity of Spots in the Leopard's Skin. But what follows in the Text will sufficiently confirm to us that this Third Beast is the *Greek* Empire. **Which had upon the back of it Four Wings of a Fowl.** These Wings in the general signification of them assuredly denote the celerity of *Alexander's* Conquests, as they are *Wings*; but as *Four*, they betoken the division of his Empire into Four parts after his death, or into Four Kingdoms; as also what follows denotes the Four several successions of Kings in those Kingdoms. **The Beast had also Four Heads.** As the *Roman* Empire is represented by a Beast with *Ten Horns*, because it was to be divided into Ten Kingdoms at last, so this Leopard is represented with *Four Heads*, because after *Alexander's* Death, the *Greek* Empire was to be divided into Four Kingdoms; *Philippus Aridaeus* the Brother of *Alexander*, or rather *Cassander*, enjoying the Kingdom of *Macedonia* (for *Aridaeus* Reigned not passing

passing Seven months) *Ptolemæus Lagi* Fil. the Kingdom of *Ægypt* and *Africk* ; *Lyfimachus* the Kingdom of *Thracia* , and *Antigonus* the Kingdom of *Asia minor*. Than which what can be desired for a more certain Character of the *Greek Empire*, or a surer Argument that the *Greek Empire* did not expire with *Alexander's* Death, but was continued in the successions of those Four Kingdoms so long as they lasted, and till some other Empire may rationally be thought to put an end to their compute, as when *Æmylius Paulus* the *Roman* Consul vanquished *Persens*, the last King of *Macedonia*. Which gave in a special manner the denomination to the *Greek* or *Macedonick* Empire. **And Dominion was given unto it.** *Alexander's* Conquests were so exceeding marvellous, and so extremely overproportionate to the number of his Soldiers, and the space of time he achieved them in, that a man may rationally think that [Dominion being given to him,] may have a more peculiar meaning here than in other places. As if the Empire he is said to acquire was ^{*}rather a meer gift of Divine Providence than any Acquist by his own strength, policy, or vigilancy. For what was his Thirty thousand men, when he was to conflict, one while with an Hundred and fifty thousand; anon with Four hundred thousand, and at last with near Ten hundred thousand, *Darius Codomannus* bringing so many into the Field against him ? And when notice was given to him by his Captains, he was found in such a dead sleep, that they could hardly awaken him, and yet he had scarce rub'd his eyes, as *Calvin* expresses the dispatch of his Victory, but *Darius* fled, his Army was routed, and Forty thousand of his men slain with the loss of

less than Three hundred of the *Greeks*, as *Quintus Curtius* relates. *Calvin's* Expression here is indeed Hyperbolicall, But for the main the Characteristicks of this Third Empire are so remarkable and notorious, that he must be very bad sighted that does not plainly perceive the said Empire to be the *Greek* or *Macedonick*.

7. After this I saw in the night Visions. In this Divine or supernatural Dream communicated to me from God. And behold a Fourth Beast, that is, A Fourth Empire, and particularly the *Roman*. For what Empire should succeed the *Greek* or *Macedonick* Empire but the *Roman* that vanquished it, as the *Greek* the *Persian*, and the *Persian* the *Babylonian*? That this Fourth Beast or Fourth Empire is the *Roman* Empire, I have so fully and evidently demonstrated against *Grotius*, in my *Synopsis Prophetica*, Book 2. Ch. 13. that no rational man, I think, if he read considerately what I have written, can ever for the future doubt thereof. And how suitable the description is in the Vision all along, we shall now see. Dreadfull and terrible, and strong exceedingly, and it had great Iron tath. As this Fourth Kingdom is also represented in the Vision of the Image by the Iron Legs thereof, to which you may also refer that it is said here to be strong exceedingly. For so is that Metal. And the courage, cruelty, and exceeding largeness of the *Roman* Empire must needs make it *dreadfull and terrible*. Which some conceive it to have been in so great a measure, as no one wild Beast could be a sufficient Symbol to set off the terrible cruelty thereof. Amongst other Specimens of which that bloody and salvage Persecution, First, of the *Pagan Roman* Empire against the *Primitive* Christians,

Christians, and then of the *Pagano-Christian* against the *Waldenses* and *Albigenses*, and innumerable others that professed and stuck to the pure Christian Faith, is astonishing and ineffable, and exceeding the Salvageness of any wild Beast whatsoever, that we may not want a reason why this Fourth Beast is without Name. It devoured and brake in pieces, and stamped the residue with the feet of it; that is, The Romans subdued and brought under many Kingdoms and Nations, devoured their Wealth, and incorporated them into their Empire; and whom they could not so perfectly subdue, yet they harassed their Countries, and by enriching some of their Clients, by giving others Lands or Revenues to them, they trampled upon those whom they could not so perfectly devour and digest into the body of their Empire.

Ille igitur astuta liberalitas, says Calvin, vocatur conculcatio, quod Residuum, quia scilicet non poterant vorare & absumere suis dentibus, pedibus suis calcarent.

See Calvin upon the place. And it was diverse from all the Beasts that went before it. Forasmuch as they being absolute Monarchies, this Fourth Beast consisted of Two Consuls and a Senate, (Dictators also were sometimes chosen,) and in after times of a Mingle-mangle of Popes and Emperors, &c. And it had Ten Horns, answering to the Ten Toes of the Iron Legs of the Image, that is to say, This Roman Empire was at last divided into Ten Kingdoms; as the Greek Empire was into Four. That these Ten Horns belong to the Roman Empire, Grotius himself is fain to acknowledge in his Commentary on the *Apocalypse*, though with might and main he endeavours to distort and obscure the sense of that Book to the utmost he can. But by Virtue of the Apocalyptic Synchron-

Synchronisms, and the clear and undeniable sense of the Seventeenth Chapter of that Book, these Ten Horns must be the *Roman Empire* divided into Ten Kingdoms after the Empire became Christian, and was beginning to *Pagano-Christianize* and grow Idolatrous again. *This* therefore is the time, and *there* the Ten Horns of the Beast.

8. **I considered the Horns.** Which is said by *Daniel* to excite us to a close consideration of these Horns to see what we can espy there. **And behold there came up among them another little Horn.** And this more especially was the object of *Daniel's*, and ought to be of our consideration, what this *little Horn*, that is said to be *another Horn*, (among them indeed but *distinct* from them) may mean. This *little Horn* therefore is an *Additional* to the *Ten Horns* here, as the *Two-horned Beast* and the *Whore* are *Additional*s to the *Ten-horned Beast*, *Apo.* Ch. 13. and 17. Which most peculiarly is the *Papal Polity* or *Hierarchy*. Now let us see how this suits with the Text. **Before whom there were three of the First,** namely, of the First Kind, and First mentioned, *viz.* Secular, **Horns pluck'd up by the roots.** *Vatubus* his Translation has it out of the Chaldee, *Tria autem ex cornibus prioribus evulsa sunt à facie ejus.* Whereby is signified only the removal from before his Face, they stood in his sight it seems. Whereas they would have or had fixed themselves so near him to his prejudice, he made shift to get them pull'd away. But this you must conceive could not be till the Pope had ascended unto that rampancy of Power, that he would excommunicate Emperours, and depose them if need were, or absolve their Subjects from Allegiance and seize their Lands. In which time the Pope becoming

coming the Monarch as it were of the *Roman* Empire, the Emperours so called whether *Greek* or *German*, may well take their places among the Ten Horns, especially the Secular Empire of old *Rome* being dissolved, which gave the Name or Title to the *Roman* Empire, as *Macedonia* did to the *Macedonick* Empire. This premised, what Mr. *Mede* says on this Text is very agreeable, That the Three Horns pulled away from before the little Horn is the power extending into *Italy*, of the *Greek* Emperours, of the *Lombards*, and of the *Franks* continued in the Empire of *Germany*. All these Three Powers or Horns he made shift to rid himself of, that he might the more easily domineer in *Italy* without any Corrivall, as is sufficiently made out by History. And behold in this Horn were eyes like the eyes of a man. This is another main observable in this *little Horn*, that it had eyes, when none of the rest are said to have so. Which is a notorious difference, and hugely significant of a Power that will pretend to lead all the rest of the Horns, as being themselves *destitute of sight*. And the *Papal Hierarchy* how cunning and quick-sighted a Polity it has been all Histories ring of it, and how far they pretend and how active Assistants they are, even in Civil Affairs.

But I conceive this does not exhaust all the meaning of these eyes in the *little Horn*, and of the other Horns *having none*. Which may more peculiarly represent the difference betwixt this *Hierarchical* Power in the Empire, and the *Secular* of the *Ten Kings*, who in matters of Faith and Religion are to have *no eyes* of their own, but to profess and believe as *this Horn* who pretends to have the *only eyes* tells them, and to be led in a blind implicit Faith and Profession

Profession of whatsoever this *seeing Horn* declares to be Articles of the Christian Religion, and requisite to salvation. And this *little Horn* having this hank upon them, you may be sure will require them to believe such things as tend most for the greatness, power, and riches of the *Papal Hierarchy*. And all the gross and intolerable corruptions of their Church, whether touching *Faith* or *Practice*, are invented or upheld for this very end, and upon this very advantage, that the *little Horn* is thought only to have the *eyes* in matters of Faith and Religion, but the other Ten Horns to be stark blind.

But lastly, though this little Horn pretends to the only *sight* and *infallibility* in matters of Religion, as if it were inspired so from God that it cannot erre; yet the very character which the Prophecy gives it, doth advertise us, that this is but a bold boast among the rest, and that these are really but the *eyes* of a *man*, even of that *man of Sin* or *Antichrist*, that exalts himself above all that is called God, or worshipped.

For that by this little Horn *Antichrist* is Characterized, is the common and current Opinion of the Ancient Fathers, as the *Romish* Interpreters themselves cannot but confess, though they were mistaken in the time of his coming. And a *Mouth speaking great things*; that is, Uttering great boasts of his own *Power* and *Infallibility*. For this *Papal Hierarchy* pretend him, as to Superiority, to be above all Kings and Emperours, as to their miraculous Power, that they can by certain words turn a piece of Bread into a man, with Flesh and Bloud, and all Essentials of humane nature, nay, into God after a manner, and infallibly declare, 'tis no Idolatry to worship

worship this thus transubstantiated Bread, though it seem still Bread to all, and is believed still to be so by all, but by those that see only by the eyes of this *little Horn*, and so trust his Eyes only, and renounce in the mean time the use of their own Eyes and all their Senses, nay, of Reason, and the plain Light of the Scripture. Their pretence also of consecrating Images to the effectually keeping off Thunder and Lightning, and incursion of the Enemies, and the like, may be reckoned amongst other their Boasts. But this speaking great things may more especially respect the great vaunts of the *Papal authoritative Power*, he being called by the Pontifician Polity, Our Lord God, *Optimum Maximum & Supremum Numen in Terris*, The Supreme Deity on Earth: It being declared by them, That his Tribunal and God's is all one. That his Power is absolute. That what he does he does as God and not as Man. That he is all and above all. That he has the disposing of Kingdoms, can pull down one and set up another. That he can do all that God can do. That he can change the Nature of things, make something of nothing, make Injustice Justice, and Wrong Right. That all Laws are in his Breast. That he can dispense with the Canons of the Apostles, and with the New Testament itself. That he is the Cause of Causes. That it is Sacrilege to doubt of his Power. That he has dominion over Angels, Purgatory and Hell. That he is the Monarch of the World, and exceeds the Imperial Majesty as much as the Sun does the Moon. And, That he is to be adored by all the Potentates of the Earth. This and more than this you may see made good by Bishop *Downham* in his Treatise *De Antichristo*, for above Fifty Pages together. And is not

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this a mouth speaking great things indeed? And is not this part of the Prophecy also eximiously fulfilled, understanding by the *little Horn* that Man of Sin or Antichrist, that thus exalts himself above all that is called God or worshipped, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming? Which thing is exhibited in the following part of the Vision.

9. **I beheld till the Thrones were cast down.** The word in the original might as well be rendred, *set down* or *erected*, which is the most natural Sense and most coherent with what follows, **And the Ancient of Days did sit,** * namely, God the Father, who though he is not before the other Two Hypostases of the Blessed Trinity in *time*, yet he is in *order of nature*. He sate in his Throne together with the chiefest of the Angelical Orders in their Thrones or Seats, to make up the solemnity of the Judgment. **Whose Garment was white as snow, and the hair of his Head like the pure wool.** Whiteness here by Interpreters is look'd upon, that of his Head as an Emblem of mature Counsel and Judgment with a futableness to his Title of the *Ancient of Days*, that of his Garment as a Symbol of pure unspotted Righteousness and Impartiality in Judgment. And this appearance of this first *Hypostasis* in general in White, may denote the proper Character of his Nature. Which the *Platonists* call the *Tò ἰδ*, and the *Τ'αγαδόν*, which imply an ineffable Simplicity and Benignity, and who would not have the world judged by such a Judge? **His Throne was like the fiery Flame, and his Wheels like the burning Fire.** viz. Such was the splendour of his Throne and of the Wheels thereof, bright, sparkling, and shining like Fire and Light.

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This is a Description of the *Divine Shechinah*, not much unlike that in *Ezekiel*, Ch. 1. and 10. This is a *Chariot-like Throne* as that a *Throne-like Chariot*; and as the Wheels there as well as living Creatures are Angelical, so there are Angels here innumerable in this great Session sitting with the Ancient of Days, or assisting, while he sits in his Imperial Throne drawn with Wheels, Angelical Wheels, by whose Ministry is the Revolution of all States and Kingdoms: Though in the mean time there may be also an allusion in these Wheels to the *Sellæ Curules*, Chairs of State that ran upon Wheels, in use in the days of old.

10. **A Fiery stream issued and came forth from before him.** *Flumen igneum manabat ab ore ejus egrediens*, so *Grotius* says it is, in *Chaldaeo*. A Fiery stream issued out of his mouth. The brightness of this appearance, and the mention of this Fiery stream coming out of his mouth, (like that blast of Fire and flaming Breath, 2 *Esd.* 13.) suits excellently well with that passage 2 *Thess.* 2. *Whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.* Which shall be by the clear demonstration of the power of his Spirit so manifestly appearing in his true Church, of whom Jesus Christ is and ever has been the living Head, the same which is the Son of man which is anon exhibited in this Vision, namely, Christ, together with his true and living Church. But in the mean time I leave to the ingenious Readers consideration, whether that Fiery stream and Flaming breath coming out of the mouth of the Ancient of Days, God the Father, may not emblemize the Procession of the Holy Ghost, the third Hypostasis of the Holy Trinity, as well as the Son of man plainly represents to us the Second.

For who can doubt but that it is a representation of Christ, the humane nature of the *Messias* united with the Eternal *Logos*, and according to his Divinity every where existing in the Father, as well as according to his Humanity he is here represented distinctly from him? **Thousand thousands ministered unto him, and Ten thousand times ten thousand stood before him.** This Judgment of the little Horn is so magnificently set out as if it were the last Judgment of all, and I do not doubt but that it alludes to it, and touches upon it in the following words. **The Judgment was set and the Books were opened.** This sitting of the Judgment corresponds with that *Apoc.* 20. 11, 12. Where there is a White Throne and the Books are opened, and this is at the Final Judgment, and General Resurrection, immediately preceeding the *Conflagration*, which in another sense this Fiery description here in *Daniel* suits very well with, and then the Fiery stream out of the mouth of the Ancient of Days will presignifie that final Sentence, *Depart from me ye accursed into everlasting Fire.*

Apoc. 20. But Ver. 4. of the same Chapter, *And I saw Thrones and they sat upon them, &c.* This answers to the ninth Verse of this seventh of *Daniel*, *And I beheld till the Thrones were set.* For these Thrones are set to judge the little Horn, the same with the *Whore* or *False Prophet*, which is said, together with the *Beast*, *Apoc.* 19. to be taken and cast both alive into a Lake of Fire burning with Brimstone, which is to come to pass under the Seventh Vial; which immediately preceeds the coming down of the New *Jerusalem*, and the Reign of the Saints. Here is onely the difference betwixt these Two Sessions, that the Apocalyptick Session mentions only the Reign of the Saints, this the

the instant dooming and executing the Doom of the little Horn in order thereto, and the giving the Son of man the Kingdom. But being that *Corruptio unius* is *Generatio alterius*, and the things are so closely connected, we may very well admit that these Two preceding Sessions or Sentences declared therein, have a considerable correspondence one with another, that in the *Apocalypse* manifestly belonging to this part of this Judgment here in *Daniel*, that gives the Kingdom to the Son of man. So that so far the correspondence is palpable.

II. I beheld then because of the voice of the great words which the Horn spake; namely, Such blustering and boastfull words as were recited above upon Ver. 8. to see what would become of this Horn that so magnified himself above all, and had acted accordingly in deposing Kings and trampling upon the Necks of Emperours, and murdering, massacring and burning God knows how many Hundred thousands of innocent Christians for not submitting to his Tyranny and Idolatry. I beheld even till the Beast was slain, and his body destroyed, and given to the burning flame. What then, is the Beast destroyed and the little Horn escape punishment? This therefore is a very compendious and Elliptical Form of Speech. But the Sense is fully made out by S. John *Apoc.* 19. 20. For it is impossible but the little Horn must be concerned in that destruction of the Beast, himself being the Two-horned Beast in the *Apocalypse*, Chap. 13, but in *this Chapter stiled the *False Pro-* **Apoc.* 19. . . *phet* for his false pretence to Infallibility. And the Beast was taken, says he, and with him the False Prophet that wrought Miracles before him, that is, who transubstantiated Bread into a Man, and brought Fire

Fire from Heaven, and had power over Purgatory and Hell, thither to strike innocent Souls by his fulminant Excommunications. *These both were cast alive into a Lake of Fire burning with Brimstone.* And thus the Fourth Empire, the *Roman*, as to its Idolatrous Tyranny, of which the Pope makes himself the Head, as his Canonists and Theologers declare, is quite demolished under the Seventh Vial.

12. **As concerning the rest of the Beasts they had their Dominion taken away** ; that is, And if any one shall be so curious as to enquire what became of the rest of the Beasts, the other Three above mentioned, let that suffice that their Dominion was taken away ; and that, **Yet their lives were prolonged for a season and time** ; they had their certain periods allowed them too, by the Doom of the Ancient of Days. This is enough as touching them , but the great business of all is touching the Fourth Beast, the *Roman* Empire ; forasmuch as the true Church of Christ for so long a space of time is so much concerned therein, and therefore that deserves more special observation and enlargement. The Affairs of the *Jews* under the Three first Beasts are not considerable, in respect of these of the Christians. And therefore the Three first Beasts in this Vision seem to be brought in meerly as a preamble to the Fourth ; and the Fourth with the Three first to be first described, as being of one sute, namely, Idolatrous. But then there is a Fifth Kingdom which is Christ with his true Church commencing in the Apostles times , and lasting till the end of the World. Of which in the following Verse.

13. **I saw in the night Visions** , in this Divine Dream as was above-said, **And behold, one like the Son of**
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of man. *The Son of man* is a Title which Christ so inculcatedly assumes to himself, to whom the Kingdom does belong, that it is impossible but he should have a regard to this very place, in the so perpetually using that style touching himself. And therefore it being Christ, it is plain that the second Hypostasis of the Holy Trinity is here exhibited in this Divine Vision as well as the first and third, as I have noted, they all Three are in the Vision of *Ezekiel*. This Title of Christ, *the Son of man*, occurs in innumerable places. I need name none. And yet there is one I will not omit, *Matth. 26. 64.* When the High Priest had adjured him to tell him if he was Christ the Son of God, *Jesus saith unto him, Thou hast said. Nevertheless I say unto thee,* (though thou hast hit it already, yet I will give thee a further confirmation thereof,) *Hereafter shall you see the Son of man sitting on the right hand of Power, and coming in the Clouds of Heaven;* namely, as it were at the head of the *Roman Army*, to take vengeance of the murderous unbelieving *Jews*, I say, the *Roman Army*, out of which People especially he was to raise to himself his Kingdom, the Church. Which yet was but *Regnum Lapidis*, as I noted in the foregoing Vision, but would be in time *Regnum Montis*. **Came with the Clouds of Heaven.** To be carried with the Clouds of Heaven, denotes that a King shall be master of his Enemies, and get glorious Victory, saith *Achmetes*. And the destruction of the *Jews* was the establishing of the Church of Christ, or his Kingdom among the *Gentiles*, the *Romans* especially, whose Empire became at last Christian. And came to the Ancient of Days, and they brought him near before him, presented him as a Candidate for the designed Kingdom.

14. And there was given him Dominion and Glory, and a Kingdom, that all People, and Nations, and Languages should serve him; that is, That some of all People should serve him in the pure Apostolick way of Doctrine and Worship; and indeed the whole *Roman* Empire in a manner did so for a while after *Constantine's* time, till the Apostasie came in. Which small Interval of time in this Vision is not taken notice of, as being inconsiderable. But in the mean time it may be here seasonable to note, that this Right of the Kingdom being given to the Son of man, answers to the first Vision of the *Seals*, the Vision of the *Heros on the white Horse*, with a bow in his hand, and who had a *Crown given unto him*, *Apoc. 6.2.* the right of the Imperial Crown. So that this part of *Daniel's* Vision here commences with the Epocha of the *Apocalypse*, or the beginning of Christianity. For there seems Four Sentences to have been represented in this *Judicial* Session of the Ancient of Days, (besides that touching the Three Beasts, Ver. 12.) one assigning the Kingdom in general to the Son of man, the other, the Judgment of the little Horn; the third, the giving of the more enlarged Kingdom to the Son of man upon the destruction of the little Horn; and the fourth, the final Doom of all, at the day of Judgment properly so called. But the first and the last there is only a slight perstriction or brief intimation of them, but that of the little Horn is insisted on, the abolishing of his power, and the giving the great enlargement of the Kingdom, the *Regnum Montis*, to the Saints of the most High. His Dominion is an everlasting Dominion which shall not pass away, and his Kingdom that which shall not be destroyed. The true Church which is the genuine Kingdom

Kingdom of Christ, and of which he alone is the Head as being Universal, never yet from the beginning thereof has failed, nor ever will fail to the end of the World.

15. I Daniel was grieved in my Spirit, in the midst of my body, and the visions of my head, upon my Bed, troubled me; that is, I was very anxious to know what the meaning of this Vision might be. And methought,

16. I came near to one of them that stood by; to one of the Assistant Angels in this great Session, not to those that were placed on Thrones. And asked him the truth of all this; that is, The plain meaning of this Prophetick Parable. So he told me, and made me know the Interpretation of things; namely, as follows; and first in general.

17. These great Beasts which are Four, are Four Kings (with their Kingdoms or Empires, viz. the Babylonian, Medo-Perſian, Greek and Roman,) which shall arise out of the Earth. And therefore be but Earthly Kingdoms, minding Earthly Things here below.

18. But the Saints of the most High; of *אֱלֹהֵי הָעֶלְיוֹן*, of the most High God, or of Christ; who is called in the *Apocalypse*, *King of Kings*, and *Lord of Lords*. Shall take the Kingdom, of the Stone, *Regnum Lapidis*, from the first planting of the Gospel, but *Regnum Montis*, the Kingdom of the Mountain, upon the destruction of the little Horn. And possess the Kingdom for ever, even for ever and ever; that is, The true Church of Christ shall never fail till the end of the World, as was intimated above. And thus far in general touching the Vision, but he holds on.

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19. **Then I would know the truth**, the true meaning, of the Fourth Beast which was divers from all others. And in what regard we have above declared, as also why so **Exceeding dreadful**, whose **Carth were of Iron and his Nails of Brass**, which **devoured, brake in pieces, and stamped the residue with his feet**, that also we have above explained.

20. **And of the Ten Horns that were in his head.** And of the other especially which came up. For the Interpretation is spent most in describing it, Ver. 24, 25. **And before whom they fell**, those three I above named. **Even of that Horn that had Eyes**, and would admit no other Horn to have Eyes besides it self, especially in Spirituals. **And a Mouth that spoke very great things**, both against the Law of God, which this Horn the Papal Power pretends to have a right to dispense with and act contrary to, and against the right of Kings and Emperours, whom he pretends a Power of excommunicating and deposing, and absolving their Subjects from their Oath of Allegiance, if they submit not to the Decrees of his infallible Mouth, which will be sure to pronounce nothing that is not agreeable to the worldly Interest of Holy Church. For this Horn has the eyes of a man merely, and directs all by the measure of humane Policy, let him pretend never so much to inspired Infallibility. **Whose look was more stout than his fellows**; That is, that has a bold assured look, affecting the greatest Grandeur imaginable, as pretending to be *Lord of the whole World*, in whose presence his Fellow Horns did but sneak, as whose stirrop they are fain to hold, even Emperours themselves as well as Kings and other Princes, when this little Horn is to ride on Horseback, and to bear on their Shoulders his

his Chair when he will be carried in State, to hold the Bason and Towel when he washes his hands, and in publick Assemblies to sit at his Feet, and if they will not be dutifull enough, to be trod upon by his Feet, as *Frederick Barbarossa* was served by Pope *Alexander* the Third, who treading upon his Neck *in conspectu populi*, with a bigg look and loud voice, abused that of the Psalmist to his barbarous insulting over the Emperour, *Super aspidem & leonem ambulabis*, &c. *Thou shalt tread upon the Lion and Adder*, &c. These hints are enough to shew how fully this part of the Prophecy is accomplished [whose look was more *stout* than his Fellows.]

21. **I beheld, and the same Horn** (namely, the little Horn) **made war with the Saints and prevailed against them**; that is, The Papal Power by using the forces of the Ten Horns or Secular Power makes war against the Saints, the true Apostolick Church, that stand out and cannot admit the gross corruptions and Idolatrous usages of the little Horn, This answers to that of the *Apocalypse*, Ch. 13. v. 7. *And it was given unto him to make war with the Saints, and to overcome them.* It is spoken there of the *Ten-horned Beast* as the Executioner of the War, but in *Daniel* of the *little Horn*, as the Instigator or Authorizer of the War. But this in the mean time is no small indication, that the times of the *little Horn* belong to the times of the *Ten-horned Beast* *bealed*; which are the times of the Apostasie of the Church.

22. **Until the Ancient of Days came.** viz. Till he proceeded to that part of the Doom that pronounced Sentence against the little Horn. **And Judgment was given to the Saints of the most High**; that is, The Sentence was pronounced on their side, God

so generally convincing the World of the truth of their cause. And the time came that the Saints possessed the Kingdom; namely, After the evidence of the truth of their Cause was so well known to the World.

23. Thus he said, The Fourth Beast shall be the Fourth Kingdom upon Earth; namely, the *Roman* State or Empire. Which shall be divers from all Kingdoms, as having a Political constitution different from them, as has been noted above. The vulgar Latin, the Septuagint, and *Vatablus*, as also *Gasper Sanctius* read, Which shall be greater than all Kingdoms, namely, than those Three before named. Which therefore cannot be the Kingdom of the *Lagide* and *Seleucide*, as *Grotius* would have it, if that reading obtain. And it has the start of the other for Antiquity. And shall devour the whole Earth, and shall tread it down, and break it in pieces. Which futes best of all with the sense of *Vatablus*, the vulgar Latin, and the Septuagint. For the greatest Kingdom was the most able to do this.

24. And the Ten Horns out of this Kingdom are the Ten Kings that shall arise. The *Roman* Empire, Ver. 7. is described under one Interval of its period to have Ten Horns, so that it is the same Ten-horned Beast that occurs in the *Apocalypse*. And, Ver. 8. it is said that there came up among them another little Horn, which naturally implies that it came up much about the same time with them, though in what here follows it is said, And another shall arise after them. Which is no contradiction to the former supposing in order he came up last, so be it was not any considerable time after, or be understood of his more sensible growth or palpable appearance: though

though the Hebrew word implies no necessity of signifying any posteriority of time, but that he might spring up with them and amongst them, but in such an occult manner, and so unawares, as if he had stolt his growth behind them. For so the Septuagint render it, *ὁπίω αὐτῶν*, and the word in the Original will bear that sense very well, *אחרי* and *אחרי* signifying order of place as well as of time, accordingly as the Septuagint have translated it. But the time of the Ten-horned healed Beast being the time of the Apostasie of the Church, and he being actually Ten-horned and healed at the same time, (For the crowned Ten Horns which shew their actual Reign, appear only on the healed Beast's head, as I have noted in my Exposition of the *Apocalypse*,) and the *little Horn* being said to arise among them or with them, though the other Horns were not aware of him, as having *no Eyes*, though the *little Horn* have the *Eyes of a man*, of a cunning perspicacious Politician; it is manifest that the growth of the little Horn began with the Apostasie of the Church, and so the little Horn may well be suspected of helping it on, being most concerned in matters of Religion to manage them well or ill, as being that *Sacerdotal Polity* or *Hierarchy*, as is intimated in what follows. **And he shall be divers from the first**, namely, from the other Ten Horns, they being *Laick* or *Civil*, this *Ecclesiastick* or *Spiritual*, for such was the Papal Power. **And, under pretence of this Ecclesiastick Power, he shall subdue Three Kings.** The Three Kings which he is said to humble, subdue, or supplant, are, as I have hinted above, those Three whose Dominions extended into *Italy*, as that of the *Greek* Emperour *Leo Isaurus*, whom he excommunicated, and.

and made his Subjects of *Italy* revolt from their Allegiance because he was against Image-worship. The other supplanting or subduing is of the *Longobards*, whose Kingdom he caused, by aid of the *Franks*, to be wholly ruined thereby, to get the Exarchate of *Ravenna*, (which since the revolt from the *Greeks* the *Longobards* were seized on) for a Patrimony to *S. Peter*. And the last of the Three which he humbled were the Emperours of *Germany*, whom from the days of *Henry* the Fourth, he excommunicated, deposed, and trampled under his Feet, and never suffered to live in rest till he had made them quit their interest in election of Popes, and Investitures of Bishops, and what-ever remainder of Jurisdiction they had in *Italy*. See *Mr. Mede*, Epist. 24. Thus did this *Horn* with *Eyes*, whose look was more stout than his Fellows.

25. And he, namely, the little Horn, shall speak great words against the most High. It is rightly translated, *great words*, because that Phrase touching the little Horn has been used so oft already, Ver. 8. 11. 20. Where either *great things* or *great words* occur, and there cannot be a more fit and authentick commentary on these passages than that in the *Apocalypse*, Ch. 13. v. 5, 6. *And there was given unto him a month speaking great things and blasphemies*; where *great things* are expounded by *blasphemies*. And in the following Verse he shews how these blasphemies are against *God the most High*, many examples whereof I have given above upon Verse 8. *And he opened his mouth in blasphemy against God to blaspheme his Name, his authority and titles, and his tabernacle, and them that dwell in Heaven*. The Ten-horned Beast is said here to reproach them by allowing, authorizing,

thorizing, and inforcing (against the decrees and authority of God, which is also a blaspheming of his Name,) those blasphemous decrees of the *Two-horned Beast*, (which is the same with the *little Horn*, they being both the *Papal Polity or Hierarchy*, the *Ecclesiastick Authority* not the *Laick or Secular*,) for Image-worship, for Saint-worship, and worship of Angels, and for Transubstantiation, which is a reproach to the Tabernacle of God, the body of Christ; see the place in my *Exposition of the Apocalypse*. It is sufficient here to note how well the deeds of the *little Horn* suite with those of the *Ten-horned Healed Beast*, who is but the Abettor and Executioner of what the *Two-horned Beast* would have. And therefore when it is said the *little Horn* here speaks great words against the most High, it is all one as if it were said of the *Ten-horned Beast* in the *Apocalypse*, nor is it any repugnancy to understand it of them both. For this which is said of the *Ten-horned Beast* is to be looked upon as the meer Echo of the Draconick voice of the Beast with *Two Horns*. So agreeable in every point is *Daniel* with the *Apocalypse*. And shall wear out the Saints of the most High, By Imprisonments, Confiscation of Goods, by Burnings, Croysfades, and Massacres, upon which this little Horn will put the Ten Horns as his occasions require, as is also noted *Apoc. Ch. 13. v. 7.* and in this Chapter of *Daniel*, ver. 21. And think to change times and laws; To alter the Primitive simplicity of the Christian Religion into a Constitution that best serves the Interest of his Papal Kingdom, and the increasing the Revenues and the Power of Holy Church, as they call it. All Superstitions never so Idolatrous, All Doctrines never so monstrous, shall pass into a Law and Decree

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if they serve this end. For the Papal Omnipotency has a power to make what Laws and Institutes he pleases; all Edicts and Decrees lodge in the Cabinet of his own Breast. Whence he may produce what he pleases, if you will believe his *Canonists*. And they shall be given into his hand for a time, and times, and the dividing of a time, or half a time. *i. e.* And they shall be established, authorized, and enforced by the Secular Power of the Ten horned Beast, as was observed above. To whom *Apoc.* 13. 5. power was given to continue *Forty and two months*, which is just the same time with *Daniel's Time and Times, and half a Time*, in the literal sense, each of the Sums amounting to Three years and a half apiece, or 1260 days. But in the Prophetical style they signify so many years.. And that they are *Prophetical days* not *vulgar*, I have invincibly proved in my *Synopsis Prophetica*, Book 2. Ch. 5. See also my *Mystery of Godliness*, Book 5. Ch. 15. Wherefore it is highly rational to conceive the times of the little Horn to synchronize with all the middle Synchronals of the *Apocalypse*: So that we may know plainly where we are.

26. But the Judgment shall sit, namely, To judge the little Horn or Papal Hierarchy, which is the Two-horned Beast in the *Apocalypse*, or the Whore of *Babylon*. To this alludes that saying of the Angel, *Apoc.* 17. *And there came one of the Seven Angels which had the Seven Vials and talked with me, saying unto me, I will shew unto thee the Judgment of the great Whore that sitteth upon many waters, with whom the Kings of the Earth have committed fornication.* And part of this judgment is menaced against her in the Epistle to the Church in *Thyatira*, *Apoc.* 2. 20. under

under the name of *Jezebel*, who calleth her self a Prophetess, but seduces *Christ's* Servants to commit Fornication, and to eat things sacrificed unto Idols. Which Prophetess so called by her self is the Papal Hierarchy who boast themselves *infallible*, but judgment is menaced against them, Ver. 22. *Behold, I will cast her into a Bed, and them that commit Adultery with her into great tribulation if they do not repent of their deeds.* Which Judgment fell upon her in the happy Reformation, when so many Kingdoms and Countries deserted the Pope. And likewise in the Song of the risen Witnesses, Ch. 15. v. 4. *Who shall not fear thee, O Lord, and glorifie thy Name? for thou only art Holy, for all Nations shall come and worship before thee. For thy Judgments are made manifest.* And this is the former part of the execution of the Sentence against the *little Horn* or *great Whore*. But the Execution goes on in the Seven Vials. **And they shall take away his Dominion to consume and destroy it unto the end;** that is, By that time all the Vials be poured out upon the Two-horned Beast, the *little Horn* with *Eyes*, or the *False Prophet*, his Dominion shall be quite destroyed and consumed, which is the *Second* part of the Doom of the *little Horn*, and will be compleated under the seventh Vial, with which the Vision of that Divine Heros on the white Horse with a Sword coming out of his mouth doth contemporize. Which Sword out of his mouth answers to the fiery stream out of the mouth of the Ancient of Days, and both to that of *S. Paul*, 2 *Thess.* 2. where he says, that *the Lord shall consume the Man of Sin, by the Spirit of his mouth, and destroy him with the brightness of his coming*, as I have noted above. Now as the little Horn is doomed

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to destruction (from whence the *man of Sin* is called the *Son of perdition*, 2 *Theff.* 2.) by this Divine Consistory, which is one part of their Act in this Session; so that ample and everlasting Kingdom that succeeds the destruction of the little Horn, is adjudged to the truly Apostolick, Catholick Church, of whom Christ alone is Head. Which is the other part of the Act of this Session, and which alone is taken notice of *Apoc.* 20. 4. the other part having been taken notice of Ch. 17. and 18.

27. And the Kingdom and Dominion, and the greatness of the Kingdom under the whole Heaven shall be given to the people of the Saints of the most High. This is that other part of the Sentence pronounced by that Divine Sanhedrim in the behalf of the true Church that had been afflicted and oppressed so long under the Tyranny of the *little Horn*. The true Church then consisting of *Jew* and *Gentile*, will overspread all. This is to be accomplished under the second and third Thunders. And I think no body can doubt but that the people of the Saints of the most High are the truly Catholick and Apostolick Church, if he consider the description of the *New Jerusalem* in the *Apocalypse*. And the most High is *Christ*, who there is termed *King of Kings* and *Lord of Lords*, and the *Messias* will be acknowledged in those days to be such both by *Jew* and *Gentile*. This answers to that of *Apoc.* 20. 4. *And I saw Thrones and they sate upon them, and Judgment was given unto them*, and the result was, *They that had not worshipped the Beast, neither his Image, &c. they lived and reigned with Christ a thousand years*, acknowledging him the only universal Head of the Church. This will be the truly *Holy Catholick Church of Christ* as they are here called the

the people of the Saints of the most High. **Whose Kingdom is an everlasting Kingdom**, not to end upon Earth till the last Thunder or Conflagration according to the tenour of the *Apocalypse*. **And all Dominions shall serve and obey him.** All Nations and Kingdoms shall willingly submit themselves to, and enjoy themselves in this mightily extended and overspreading Kingdom of the Son of man which the Ancient of Days had assigned to him. Which well may be called the Kingdom of the Son of *man* in counterdistinction to those other Four Kingdoms that are set out by cruel ravening *Beasts*, tearing and trampling all under their Feet, and forcing men to blind obedience with salvage violence, as was usual in the Kingdom of *Antichrist* or *little Horn with Eyes*, that would let no body see but himself. Whenas the true Church or *Kingdom of the Son of man* (as the Four Beasts or rather Wights in the *Apocalypse*) are all full of Eyes within and without. And certainly the Kingdom of the Son of man will be a Kingdom of *unaffected Prudence*, *defecate Reason* and *holy Love*. For this is the true Man, the rest in us is but common to us with the brutes. And therefore of such shall consist the Kingdom of *Christ the Son of man*, (as he perpetually calls himself) after the abolition of the Kingdom of *Antichrist*.

28. **Hitherto is the end of the matter**, namely, the matter the Angel communicated to him by way of Interpretation of the Vision. **As for me Daniel, my cogitations much troubled me, and my countenance changed in me.** I was so actuated by a supernatural power that my natural strength could scarce bear it, which was discoverable in my very countenance grown lean and pale in undergoing this Divine

or Angelical Actuation or Impression. **But I kept the matter in my heart**, that is, I committed it firmly and carefully to my memory, so that I might be sure to transcribe it right, as being *Ingens documentum Divinae Providentiae Præscientiæque*, they are the very words of *Grotius*; *A wonderful instance of Divine Providence and Prescience* to all Posterity. As certainly this Vision and Interpretation is, rightly understood, and I with *Grotius* had so understood it.

NOTES

Upon VISION II. Ver. 4.

The last Monarch of the Babylonian Empire.] How rightly *Darius Medus* may be deemed the last Monarch of the *Babylonian Empire*; See *Thomas Lydiat* in his *Emendatio Temporum*, Anno Mundi 3469.

Ver. 6. *Rather a meer gift of Divine Providence than any Acquist, &c.*] Which that in *Josephus Antiq. Lib. II. c. 8.* seems to confirm. For notwithstanding *Jaddus* the High Priest his disobedience to *Alexander* a little before, at which he had conceived a displeasure against him, yet when *Alexander* came to *Jerusalem*, and the High Priest and other Priests and Levites went out in their Habits to meet him, and in this peaceable and splendid Pomp to receive him, *Alexander* alone accosting *Jaddus* in his Pontifical habit and golden Crown with the Name *Jehova* writ on it, bowed himself and saluted the High Priest very friendly. Which was a wonder to the By-standers, they expecting rather some token of displeasure from

from him, than of that veneration and friendliness. Wherefore *Parmenio* one of *Alexander's* Captains came privately to *Alexander*, and asked him what was the matter with him that he, whom all others so much adored, should condescend thus humbly to adore this Pontif of the *Jews*. To whom he answered that he did not worship the Pontif, but that God whose Priest he was. For I saw, says he, this his Priest in this habit in *Dios* of *Macedonia* (which therefore must be his God himself, for he could not there appear) who while I was deliberating with my self how I might subdue *Asia*, bid me be of good courage, and without delay to Ship over my Army, for by his conduct I should obtain the Empire of *Persia*. Which Vision of his in *Dios* of *Macedonia*, and the meeting of *Jaddus* the High Priest in the very same habit that that *Spectrum* appeared to him in, made him, as he himself professed to *Parmenio*, confident of success. And *Jaddus*, which yet further might confirm his hopes, shewed him the Book of *Daniel*, I suppose that place in the Prophecy of the *Scripture of Truth*, where it is said, *And a mighty King shall stand up that shall rule with great Dominion and do according to his will, &c.* Which the High Priest might well interpret of *Alexander* his present expedition, and he, in virtue of his Vision in *Dios*, of the God of *Israel* appearing there to him in the Pontifical habit (as he did also to *Daniel* and *S. John*) firmly believe him. As we also from these considerations may easily believe that *Alexander's* Conquests were rather a meer gift of Divine Providence, than the fruit of his own Prowess or Policy.

Verse 9. *Namely, God the Father, &c.*] So we Christians call this first Hypostasis of the Holy Trinity.

nity which the Cabbalists call *Kether*, and (from this place questionless of *Daniel*) *Attik Jomin*, *Antiquus Dierum*. See the second Cabbalistical Table in my Philosophical Volume Tom. I.

VISION III.

The Vision of the Ram and He-goat, betokening the Kings of Media and Persia, and the Kings of Grecia, Chap. 8.

THE Vision of the *Image* consisting of *Four Metals* and that of the *Four Beasts*, both of them reached from the *Babylonian* Empire inclusively, to the glorious Reign of Christ upon Earth in his true Apostolick Church in the blessed *Millennium*. Now follows a Vision that insists more largely on some parts of the time of the foregoing Visions, namely, those of the *Medo-Persian* but chiefly of the *Greek* Empire; which is like the Method in the *Apocalypse*. Where first in a more general and comprehensive way the state of the Christian Church from the beginning thereof to the last Vial is set out in [Chap. I I.] and then again the same period of time is run over in the Twelfth, Thirteenth and Fourteenth Chapters. But afterwards the Visions concern but parts of the same period which are more fully insisted on. And so we shall find it here in *Daniel*, that the rest of the Visions concern but parts of the times that are represented by the Image of the *Four Metals*, and the Vision of the *Four Beasts*. And this of the *Ram* and *He-goat* here

here in this Eighth Chapter concerns the times of the *Medo-Persian* and *Græcian* Empire only, in manner as follows.

1. In the third year of the Reign of King *Belshazzar* King of *Babylon*, and immediate Predecessor of *Darius* the *Mede*, A Vision appeared to me, even to me *Daniel*; *Non jam secundum quietem*, says *Grotius*, *sed ex oratione*, not in sleep but when I was awake, and up and abroad. Else if it had been in his sleep on his Bed he would have expressed so much in like manner as before. After that which appeared to me at first, namely, in the beginning of the Reign of *Belshazzar*, Chap. 7.

2. And I saw in a Vision, (and it came to pass that I was at *Shushan* in the Palace which is in the Province of *Elam*.) He describes the place where he saw this Vision as well as the time when. Now this *Shushan* is that Royal City of the *Persians*, that is called *Susa* in Historians and Geographers, a famous City situated betwixt *Persis* and *Babylonia*, from whence the Country round about is called *Susiana*. But there is mention of this *Susa* being in the Province of *Elam*, that is, of *Elymais*, because *Elam* is the Name of the *Persian* people. *Isa.* 21. 2. Go up O *Elam*, besiege O *Media*; Ascende O *Elam*, i. e. *Persa*, & tu O *Mede* invadite urbem, &c. says *Cornelius à Lapide*. The Vision therefore which so much concerns the *Persian* Empire, *Daniel* saw upon the spot even in the Province of *Elam*, which denotes the *Persians*. And I saw in a Vision and I was by the River *Uai*. Which is *Ulaeus Fluvius* with Historians and Geographers. That of *Pliny* is for our purpose, *Susianen ab Elymaide determinat Amnis Ulaeus ortus in Medis mediòque spatio cuniculis conditus*,

ac

ac rursus exortus per Mesobatenen lapsus circuit arcem Suforum. It rises in *Media*, touches upon *Susa*, and at last exonerates it self into the *Sinus Persicus* according to *Ptolemy* as well as *Bochartus*.

3. **Then I lift up mine eyes and saw, and behold there stood before the River,** that is, he saw externally with his Eyes when he had some charge there under *Belshazzar* before that high honour of all which he bestowed upon him. A Ram which had two horns, by which as the Angel anon Interprets, is understood the *Medo-Persian* Empire, and Kings thereof; *Media* and *Persia* being noted by the Two Horns, as by the Two Horns of the Beast, *Apoc.* 13. the Two Patriarchates of *Rome* and *Constantinople* are noted. But why the *Persian* King with his Kingdom should be represented by a Ram, many reasons occur. For first a Ram is a strong pugnacious Animal, and **רָמָא** and **רָמָא** in Chaldee as **רָמָא** in Hebrew signifies to be strong, as it also signifies, the last I mean, a Ram. And such Paronomastical allusions are not unusual with the Prophets, as I have observed elsewhere. The strength therefore and pugnaciousness of the Ram, well represent *Cyrus* and his Successors. But secondly, a Ram according to *Achmetes* signifies riches, which therefore intimates the vast treasures laid up in the Castle at *Susa* and other places, in *Cyrus* and *Darius Codomannus* his time also; see *Grotius* upon the place; of whom you may have a more particular account. And lastly you may cast in that also, That for the kindness of the Kings of *Persia* to the Jews, (especially in comparison of the *Babylonian* Monarchs and *Greek*) they making several favourable decrees in their behalf, they with their Kingdom is represented by the figure of this better sort of Animals, as
Sheep

Sheep are conceived to be, whether Male or Female, and a Ram is of the Male-kind thereof. Wherefore though they were as a Bear to other Nations, yet they were as a Ram to the *Jews*, or rather as a Sheep. And the Two Horns were high, but one was higher than the other. The *Persians* here are preferred before the *Medes*. And the higher came up last. The *Persian* power, namely, did emerge into that greatness after the *Median*.

4. I saw the Ram pushing West-ward, and North-ward, and South-ward. He pusht West-ward, when *Darius Hystaspis* and *Xerxes* made war against *Greece*; *Babylonia* also is West-ward of *Persia*, which *Cyrus* took. He pusht North-ward, when the said *Darius* made war against the *Scythians*. And South-ward, when *Cambyfes*, and others of their Kings invaded *Egypt*, *Ethiopia* and *Libya*. So that no Beast did stand before him, neither was there any that could deliver out of his hand, but he did according to his will and became great. For the *Persians* took *Babylon* with its whole Empire, *Lydia* also and *Ionia*, *Asia minor* and *Egypt*.

5 And as I was considering behold an He-goat. That the *Greek* Empire is denoted by the He-goat we have the authority of the Angel for it, Ver. 21. And why he should signifie the *Greek* Empire, there be several reasons for it: As first, it is a very apt allusion to the Ancient Name of the *Macedonians*. For a company of *Greeks* under the conduct of *Caranus* taking the City of *Ædessa*, *Caranus* called it afterwards *Ægea*, from the Flock of Goats (*Αἴγες* in Greek) that led him in a misty mizling day unto the City, his omen lying in them, according to the prediction of an Oracle, which bid him fix his Seat in *Macedonia* where

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the

the Goats should lead him. And therefore *urbem Ædessam ob memoriam muneris Ægeas, populum Ægeatas vocavit*, saith *Justin, Lib. 7.* So that the *Macedonians* (and *Alexander* was such) their being called *Ægeatæ*, which is as much as the Goat-people in English, may be one palpable reason why the *Macedonick* Empire should be represented by a Goat. Secondly, *Hircus rapaces significat*, as *Grotius* observes out of *Achmetes*. Thirdly, In that he is called צִיִּי, *Hircus caprarum*, it denotes *Alexander's* youngness when he began his enterprise of overrunning the Eastern Empire, he being not much past Twenty years old. Fourthly, The clambing nature of the Goat that gets upon the highest and steepest Rocks, sets out the bold aspiring mind of *Alexander*, to say nothing of that * strange exploit of his, literally taken, in *India*, his ascending with his Soldiers an high craggy Rock that *Hercules* himself was deterr'd from enterprising. And lastly comparing the *Greek* Nation with the *Persian*, as *Pliny* notes of Goats and Sheep, that the Goats are the wiser and more ready-witted Animal; so the *Greeks* were more cunning and more clear-headed than the *Persians*. To this purpose Interpreters comment on the Text. And how much Philosophy flourished in *Greece* is well known, and that *Aristotle* was the Master of *Alexander*, and how that they affected not only long Robes but long Beards, which some wits among them have compared to that of a Goat, as you may see in the *Greek Anthology*, *Lib. 2.* Εἰς φιλοσόφους. Came from the West, *Greece* being seated West of *Persia*. On the face of the whole Earth. Whereby is intimated the largeness of his divagations in this his Expedition into the East, and the over-spreading of his Victories.

And

And touched not the ground, Which is an indication of his swiftness and speed. The swiftness of *Camilla* in *Virgil* is expressed thus, *Æneid. Lib. 7.*

*Illā vel intactæ segetis per summa volaret
Gramina, nec teneras cursu læsisset aristas.*

And **𐤀𐤁𐤁** which signifies an He-goat and is the word here used, is from **𐤀𐤁** which signifies to fly. So that this also may have some allusion to this extraordinary speed in *Alexander's* Victories, who in the space of Six years over-ran and vanquished the *Persians*, the *Medes*, the *Babylonians* and *Ægyptians*, and the neighbouring Nations. And the Goat had a notable Horn between his eyes. Where it is worth our taking notice of, that here is the Goat and his Horn, which cannot be the same thing in nature, but one the part of the other, and there is but one Goat, and therefore no more than one Empire can be understood thereby which is the *Greek*, of which *Alexander* was the first Horn or Sovereign. But it is placed betwixt the Eyes of the Goat, meerly for the embellishing the Cortex of the Vision, supposing an Animal have but one Horn, that being the most seemly placing of it.

6. And he came to the Ram that had Two Horns which I had seen standing before the River, that is, The *Greek* forces assaulted the *Medo-Persian* signified by the Ram. And ran unto him in the fury of his power. *Pliny* observes that Goats are of a more hot and fiery temper than Sheep. So well do the Symbols agree with the things signified.

7. And I saw him come close to the Ram, and he was moved with choler against him, with a fiery

courage and animosity. **And smote the Ram and brake his Two Horns.** The Two Kingdoms of *Media* and *Persia*. And there was no power in the Ram to stand before him, neither in *campis Adraustiis* or at *Granicus* a River of *Phrygia*, the first Battle that was fought betwixt *Alexander* and *Darius* his *Satrapæ*, nor at *Iffus* in *Cilicia* where the second was fought, and where the exceeding numerous Army of *Darius* was put to flight, from whence the City by *Alexander* was after called *Nicopolis*. But he cast him down to the ground and stamped upon him. For all *Darius* brought out a far more numerous Army against him this last time than before, yet *Alexander* quite vanquished him and the whole strength of his Kingdom at *Arbela* a City of *Assyria*. And there was none that could deliver the Ram out of his hands. Nay the terrour of *Alexander* was such, that it caused *Darius* his own nearest friends to betray him. And so *Alexander* was made Master of the whole *Medo-Persian* Empire.

8. Therefore the He-goat waxed very great; that is, The Kingdom of the *Greeks* was exceedingly enlarged by this accession of the *Medo-Persian* Empire added thereunto by *Alexander* the Great, deservedly so called for thus enlarging his Empire. And when he was strong, as having all this power of the *Medes* and *Persians* added to his own. The great Horn was broken. This *Alexander* the Great, for all his greatness died, and that an immature and violent death, in the very Flower of his Age, at about the Thirty second or Thirty third year thereof, and that by Poyson as *Historians* record. And, after this great Horn of the Goat was broken, for it came up four notable ones. Not in comparison of the first great

great one that was broken, but in comparison of the rest of *Alexander's* Captains amongst whom the Empire was divided after his death. But in that there is not the least mention or intimation of any more than *one Goat*, it is gross delirancy for any one to imagine the Horns here mentioned to belong to any other but to him. Whence it is as clear as Noon-day that all the Horns here mentioned signifying particular Sovereignities, there being in the mean time but one Beast mentioned, which necessarily implies but one Empire, State, or Kingdom, that all these particular Sovereignities must be the Sovereignities of one and the same State or Empire which the *Goat* signified, which is the *Greek Empire*. The Four notable Horns whereof here aimed at, I conceive, are * *Ptolemæus* the Son of *Lagus*, Sovereign of *Ægypt*; *Lyfimachus* of *Thracia*, *Antigenus* of *Asia*, and *Cassander* (the Son of *Antipater*) Sovereign of *Macedonia*. **Toward the Four Winds of Heaven**, that is, East, West, North, and South; *Ægypt* lying in the South, *Thracia* in the North, *Macedonia* in the West, and *Asia* in the East, if we compare the situation of these Four Principalities one with another.

9. And out of one of them came forth a little Horn which waxed exceeding great. This cannot be understood restrainedly of the particular Person of *Antiochus Epiphanes*, * but of the Kingdom of the *Seleucidæ* commencing from *Seleucus Satrapa* or Prefect of *Babylon*, who was none of the Four notable Horns, but himself being less notable grew up by the favour of one especially of the most notable ones, namely, King *Ptolemy*, to whom he made his address when *Antigenus* would have turned him out of his Prefecture, as you may see in *Diodorus Siculus*. But
this

this little Horn, the Kingdom of the *Seleucidæ*, which rose from such small beginnings later than the rest, grew afterwards very great. First, *Antigonus* King of *Asia* being vanquished and slain, *Seleucus* and *Ptolemy* divided the greatest part of the spoils betwixt them. And *Seleucus* afterwards, *Demetrius Poliorectes* the Son of *Antigonus* being taken by him, he got to himself the Empire of *Syria* and *Asia*. So exceeding great did this little Horn grow in *Seleucus* his time, but nothing comparable to this in *Antiochus Epiphanes* his. **Toward the South; and toward the East.** This little Horn so called from its small beginnings (as the little Horn, Chap. 7. is) is to be understood of the whole continuation of the Kingdom of the *Seleucidæ*, or the succession of the Kings of *Syria* or *Assyria*, as *Helvicus* styles them, and so the Vision is to be applied to such parts of the succession as it fits with. And therefore this part may point more particularly to *Antiochus Epiphanes*, who toward the East overcame *Artaxias* King of *Armenia*, and had over-run *Egypt* also in the South, but that at his Siege of *Alexandria* the Roman Legat *Popilius* interceded in the name of the Senate, and circumscribed him so, that he durst proceed no further but retroceded from his enterprize on *Egypt*, as you may see in *Justin*. **And toward the pleasant Land.** The Hebrew word is צפון which signifies what is *beautifull*, *fair*, and *pleasant*. All Interpreters understand it of the Land of *Judea*, this being the character of that Land in Holy Scripture, as *Psal.* 38. *The City of Jerusalem* is said to be *beautifull* for situation, and the joy of the whole Earth; and *Ezec.* 20. 6. the Land of *Judea* is described as a Land flowing with Milk and Honey, and as the glory of all Lands.

Not

Not but that *Judea* belonged to the Kingdom of *Syria* or of the *Seleucidæ* before, but that there is here a peculiar occasion of mentioning it, because *Antiochus Epiphanes* being disappointed of his purpose on *Egypt* and *Alexandria*, made presently after, towards *Judea* to vent his choler upon them. Nor do I deny, though the little Horn in its more general sense takes in the whole succession of the Kings of *Syria*, but that yet it may more peculiarly aim at *Antiochus Epiphanes*. * Which is the Genius of the Prophetick Style to give as it were Two strokes at once, and under one figure to represent both the general state of the thing, and also some more special part thereof alone. And here that may luckily come in of *Grotius*, who understands the Horn out of which the little Horn comes, to be *Antiochus Magnus*, the Father of *Epiphanes*, and *Epiphanes* to be called little because he was *modicæ primûm fortunæ, privatus, & Romæ obses*, of a mean fortune at first in a private condition, and an hostage at *Rome*.

10. And it waxed great even to the Host of Heaven; that is, So far that it fought against the People of God, the *Israel* of God, whose God is called the Lord of Hosts, of which his own people are peculiarly a part, and may be said to have kept garrison, as it were, in *Jerusalem*, the Temple being as it were the main fortress thereof. And *Grotius* understands it peculiarly of the Levites there watching. And it cast down some of the Host, that is, *Antiochus* perverted some of the Priests and Levites, and of the Jews in general, to forsake the Law and to observe the Customs of the Heathens, as you may see in the *Books of Maccabees* at large. And of the Stars to the ground. Even some of those that were or should

should have been great Lights to the people by reason of their Learnedness in the Law, were perverted and precipitated into a compliance with the Heathenish Rites and Customes. And stamped upon them, trode them into the very dirt and mire at last of abominable prophanations.

11. **Hea he magnified himself even to the Prince of the Host,** that is, So as to set himself above him, to dispose of the High Priesthood as he pleased, accordingly as he was more largely bribed; as the case was in *Jason* and *Menelaus*, and to put an end to the service of the Temple, and the daily sacrifice as it follows. **And by him the daily sacrifice was taken away.** These things *Grotius* would refer to the High Priest, but the more full and genuine sense is, that *Epiphanes* magnified himself above God himself by thus taking away that service that God had appointed for himself. And moreover he rose to that impudence that he would bring in the Idol of *Jupiter Olympius* into the Temple to take possession thereof, as if he intended to turn the true Owner out of doors, who abominates Idols, and has strictly forbid his people the worshipping of them; see *Cornelius à Lapide* on the place. **And the place of his Sanctuary was cast down,** that is, was debased and cast down from that height of sanctity that belonged to it before, by vile Heathenish prophanations and sacrificing Swines Flesh on the very Altar, as you may see in *Josephus, Judaic. Antiquit. lib. 12. c. 7.*

12. **And an Host was given him against the daily sacrifice by reason of transgression.** There is no [him] in the Original, but the sense may run thus, An Host shall be given, that is, granted or appointed by *Antiochus* (of whom in the same place, *Josephus*

sephus writes, "Ὅτι τὰς καθημερινὰς θυσιὰς, ἃς προσέφερον τῷ Θεῷ κατὰ νόμον, ἐκάλυπεν αὐτὰς πορστέρειν.) to hinder the daily sacrifice, **γῡββ**, i. e. *through his villany and wickedness*, his haughtiness swelling to so high a pitch of impiety. To this sense *Grotius* glosses on the place, and it is consentaneous to what follows in *Josephus* in the same Chapter. For presently after, it is said, they built a Fort or Castle that could command the Temple, to nose, as it were, the God of *Israel*, and deter both Priest and People from their duties touching the daily sacrifice. For in that Castle did *Antiochus* place **μακεδονικῶν**, a *Macedonick* guard, for the purpose. **And it cast down the truth to the ground**, that is, The true Religion or true worship of God contained then in the Law of *Moses*. And as if this Chapter of *Josephus* were a comment on this passage of *Daniel*, it follows in order after this, that, **ἡ βίβλος ἱερὰ καὶ νόμος**, the Holy Book that containeth the Law of *Moses* wherever it was found, it was presently abolished, i. e. torn in pieces or burnt. **And it practised and prospered**, that is, These wicked doings of *Antiochus* succeeded and obtained for a time. That the ancient Fathers make *Antiochus Epiphanes* a Type of Antichrist (whose time is also set) is better known than that I need to note it. But in nothing is Antichrist like his Type more than in trampling under foot the Sacred Scripture, (as *Antiochus* caused to be burnt or torn in pieces the **βίβλος ἱερὰ καὶ νόμος**, the Law of God contained in the Holy Bible,) that the People of God, without any scruple, might be made subject to the vain inventions of men; in his cruel persecuting of them that will not partake of his Idolatrous sacrifice of the Mass, as the *Jews* were persecuted,

cured, tortured, and killed for not communicating in their Feast of sacrificed Swines Flesh, as it is recorded touching *Eleazar*, 2 *Maccab.* 6. 18. And lastly, in endeavouring to Heathenize the People of God again by many Idolatrous and Pagan-like Rites and Customs, as you may see *Antiochus* did in the Books of *Maccabees*. But this only by the by, we go on.

13. **Then I heard one Saint speaking, and another Saint said unto that certain Saint that spake.** Saint here is as much as *Angel*, as Ch. 4. 13. And behold a *Watcher* and an *Holy one*, עיר וקדוש as here קדוש. That Angels are called *Holy ones* and *Watchers* is from the ethereal purity, exertedness, and activity of their nature, as well as from their office and ministry, they being as it were the vicarious eyes of God to watch over his people for their good, and to see that righteous things be done among men. The most easie and genuine translation of the Original I think is this, *Then I heard an Angel speaking, and that same speaking Angel said*, לפלמוני, that is, רֹעֵה דָעִי, to a certain one who shall be nameless, as if it were put for לפלמוני אלמוני in the sense I have expressed. But it being a word occurring no where but here, and *Aquila*, *Symmachus*, *Theodotion*, and the *Septuagint* not venturing to interpret it, but leaving it as they found it in the Original φελμωνι, *Phelmoni*, it raises a suspicion in me that there is some greater mystery in it than some men are aware of, and therefore, I conceive, with *Calvin*, it is a title of Christ, and that this Angel here called *Palmoni*, is Christ himself, having this mystical name from פלמ *Pele*, wonderfull, which is one of the Titles of him, *Isa.* 9. 13. and from *Almoni*, which is from אֶל־מִוּת *ob-*
mutuit,

mutuit, and in *Pihel*, *colligavit*, which intimate the ineffableness and unutterableness of the admirable union or colligation of the Humane nature with the Divine, of the Soul of the *Messias* with the eternal *Logos*, as it is said also of him in the *Apocalypse*, *That he has a Name written that no man knows but himself*. Which admirable and unspeakable condition of Christ is set out by this word *Palmoni*. * Which is the sense that *Calvin* himself seems to aim at upon the place. **How long shall be the Vision concerning the daily sacrifice, viz.** Concerning the taking of it away, how long will that condition last? **And that transgression of desolation, viz.** That wicked usage of *Antiochus* against the People of God and their City and Sanctuary, which he will so greatly oppress and make desolate, as it follows in the next words. **To give both the Sanctuary and the Host to be troden under foot**, to be insulted over, despised and prophaned. By the Host here in the first place may be understood the Priests and Levites that kept watch and ward there in the Temple, engarrison'd, as it were, in this great and glorious Castle of the God of *Israel*. To say nothing of the Angelical Powers residing there, such as were heard to say before the final destruction of *Jerusalem* and the Temple, *Ἐκβαλεμεν ἐκεῖθεν*, *Let us go hence*, but no small part also of this **Host**, this Host are the rest of the People of *Israel*.

14 And he said unto me, **Unto two thousand three hundred days, then shall the Sanctuary be cleanted.** The Hebrew has it **בקר בקר**, *Evening-mornings*, *Νυχθήμερα*. Which plainly shews that *Prophetical* days are not here meant but *natural* days. And it being an unskillfull conceit to think there was an affectation to predict the time to a very day that

this desolation or oppression from *Antiochus* should continue upon God's People, it is plain the time is to be reduced into years. And so by the answer may be signified there would be Six years or thereabout, which may comprehend the first coming of *Antiochus* into *Judea* when the Priesthood was prophaned, as also his second, his Interdicting the *Judaick* Rites, the placing the Idol in the Temple, and the whole time of the Intermission of the daily sacrifice: so *Grotius* expressly upon the place. But from the time of that gross prophanation of the Temple when *Antiochus* his Soldiers set an Heathenish Altar in the Sanctuary and sacrificed Swine's Flesh on it, till *Antiochus Eupator* granted the *Jews* the free use of their Religion and Temple, *Thomas Lydiat* reckons about Three years and a half. Which may give a glance, being Prophetically understood, at the Time of the true Antichrist, Chap. 7. as to the duration of the entireness of his Kingdom. *Then shall the Sanctuary be cleansed.* At least by that time it shall be cleansed.

15. And it came to pass when I, even I Daniel, had seen the Vision and sought for the meaning; he praying in his heart that he might understand it, **Then behold there stood before me as the appearance of a Man.** An Angel externally visible to him in humane Shape. For this is not a Dream, or Night-Vision, but a Day-Vision, as I observed out of *Grotius* in the beginning.

16. And I heard a Man's voice between the banks of *Ulat*. The River *Ulaeus* that runs by *Susa*, betwixt the Banks of this River he heard the voice of *Palmont*, or Christ: Who since he could walk on the Waters when he was in the Flesh, might well appear betwixt

betwixt the Banks of *Ulai* in the Air, or upon the Water, and there speak in a Man's voice before he was incarnate. **Which called and said, Gabriel, make this man understand the Vision.** The giving this command to *Gabriel* shews, that this *Palmoni* is no $\delta \delta \epsilon \nu \alpha$ or $\delta \tau \upsilon \chi \omega \nu$, any ordinary Angel; but this and what was above-said may well assure us that it was the Prince of Angels, yea Christ himself, if we add what will occur in the Tenth Chapter.

17. **So he came near where I stood, and when he came I was afraid.** And might have been more astonish'd if *Palmoni* himself had come so near him, when he could not bear the presence of one of his Ministers. **And fell on my face,** Through very astonishment my Spirits failed in me. **But he said unto me, Understand O Son of man,** that is, be attentive and diligent to conceive what I say. **For at the time of the end shall be the Vision.** Though it be long, even about 400 years, till this of the little Horn be fulfilled in *Antiochus Epiphanes*, yet at the end for a certain the Vision will be accomplished. To say nothing how its Antitype at another *Time of the End*, even during the *Time and Times and half a Time*, will have its completion too.

18. **Now as he was speaking with me,** namely, At the hearing of his voice, I was as much stounded thereat as before at his sight, and so sinking down fell upon my face, my Spirits retiring as in those that are in a deep sopor, as if they were half dead. And therefore our English Translation is not so exact that renders the following words גרמתי על פני ארצה, **I was in a deep sleep on my face toward the ground.** *Vatablus* has it, *Sopore correptus cecidi in faciem meam in terram*, and *Calvin*, *Sopitus corruui, &c.* And the vulgar

vulgar Latin, *Collapsus sum pronus in terram*. Which therefore signifies a sounding fit that took him at the hearing the voice of the Angel. Hence *Daniel* is concluded to have fallen twice to the ground, the first time at the *fight*, the second at the *voice* of the Angel, says *Maldonat*. Which naturally implies, that saving in these sounding fits *Daniel* was perfectly awake, and that this Vision was *Ὠφθαλμία*, properly so called, a *Day-Vision* not a *Night-Vision* or Divine Dream. **But he touched me and set me upright**, The Hebrew is, He made me stand upon my standing, that is, By his touch he enabled me to stand upon my Feet again; so great vertue was there in it. And no wonder that the Æthereal and vivifical Body or vehicle of an Angel which is *πνεῦμα ζωονοῦν* for the marvellous energy thereof, actuated also by so holy an Inhabitant, should raise *Daniel*, fallen into a sound, unto life again; when holy Souls even in their terrestrial Tenements have done such marvellous cures, and by the application of their own bodies have raised them to life that have been taken to be dead, as *Elisba* did in the Widow's Child, and *Paul* in *Eutychus*. And here we see the Angel *Gabriel* (Christ appearing in humane shape by way of prelude to his Incarnation) to have a preludious mission, as of an Apostle, to preach to *Daniel* and to instruct him, and to do Miracles also as the Apostles did. For this is a priviledge of the Ministers of Christ's Kingdom, the *Malcuth* of the God of *Israel*, which is the Tenth *Sephirah* with the *Cabbalists*, as *Geburah* the Fifth, the Topick of the Powers belonging to that Kingdom, of which doing Miracles is one. And *Gabriel* here, the Angel, his name signifies the Power of God, or the Strength of God.

19. And

19. And he said, Behold I will make thee know what shall be in the last end of the Indignation. For this prediction of the wrath of God in the time of *Antiochus* against his People, and the raging tyranny of *Antiochus* over them, is the main drift of this Vision, and here the Angel promises to tell what shall come at the end thereof, which he does Ver. 25. That he shall be broken without hand. For at the time appointed the end shall be. All times and affairs are in the hands of God, and he can determine as he pleases, and at his appointed time the Heat of those Persecutions and Oppressions of the *Jews* under *Antiochus* shall have an end, they being not to last passing 2300 days as was declared above by *Palmoni*, that Prince of Angels and Men, and of *Israel* especially.

20. The Ram which thou sawest having Two Horns are the Kings of *Media* and *Persia*, that is, The whole race of those Kings from *Cyrus* to *Darius Codomannus*, as is to be understood from Ver. 4. where the Ram is said to push West-ward and North-ward, and South-ward, which was not performed by any one King but by the succession. For that Typical Ram, says *Gasper Sanctius*, rusht out of *Persis* an Oriental Quarter, and turning himself to the South assaulted *Aegypt*, *Aethiopia*, and *Libya*; to the North, *Pontus*, *Scythia*, and *Cappadocia*; and turning himself to the West he made himself Master of the *Babylonians*, *Assyrians*, (I suppose he means *Syrians*) and the Isles of the *Mediterranean*. These things were not performed by one King but by the succession. And *Grotius* particularizes for the main. For upon [towards the West] the *Persians*, says he, under *Darius* the Son of *Hystaspis* and *Xerxes* made war

war upon Greece, [towards the North] the said *Darius* made war against the *Scythians*, [toward the South] *Cambyfes* invaded *Ægypt* and *Æthiopia*; as I noted above. So evident is it that the whole succession is understood of the Kings of *Media* and *Persia* by the Ram together with their Kingdom. Whence it is reasonable that by the Goat the whole succession of the Kings of the *Greek Empire* should be understood in like manner.

21. And the rough Goat is the King of *Grecia*. *Hic Rex pro regno ponitur Hebraicâ locutione quæ talia permiscet*, says *Grotius*. And, I say, the rough Goat is the Kings of *Græcia* together with their Kingdom or Empire, that is, The whole succession of their Kings with their Kingdom or Empire. But now for the rough Goat, as he is here called *הַצֵּפִיר הַשְּׁעִיר*, that hirsute or long-haired Goat, and consequently long-bearded, (which above was called *צֵפִיר הָעֵיטִים*, which Interpreters make to be a young Goat, and refer it to the youngness of *Alexander* when he undertook this expedition against *Darius* to win the Eastern Monarchy,) I do not see but this long-bearded Goat as he is here described may have reference to *Alexander's Army*, it consisting of old Soldiers, as *Justin* describes them, the Leaders especially. *Ordines quoque nemo nisi sexagenarius duxit, ut si principia castrorum cerneret, Senatum te alicujus priscae reipublicæ videre diceret*. None, says *Justin*, led the Files unless he was Threescore years old, so that if you viewed the Fore-part of the Army, you would take them to be the Senate of some ancient Commonwealth. These long-bearded *Sexagenarii* appeared in the Fore-part of the Army as the Goat's Beard goes before the rest of his Body. But at least the condition

dition of *Alexander's* Army consisting so much of old Soldiers may very well be prefigured by this long-haired or long-bearded Goat. And the great Horn that is between his Eyes is the first King. This first King is most manifestly *Alexander* the Great, a thing that no man ever denied; and he is the first Horn of the Goat, or first King of the *Greek* Empire. From whence it necessarily follows that there must be other Horns and other Kings to succeed in this Body of the Goat or *Greek* Empire. This is so plain that *Grotius* himself does allow it upon Ver. 8. that the Four Horns of the Leopard as he calls them, (he had better said Heads) belong to the *Greek* Empire, that is, to the third Empire, and consequently the Four Horns of the Goat. Thus much *Grotius* whether he will or no, is forced to allow, though upon Chap. 2. he seems to endeavour to avoid it.

22. Now that being broken whereas Four stood up for it, Four Kingdoms shall stand up out of the Nation, namely, out of the *Greek* Nation. These Four Kingdoms into which *Alexander's* Empire was divided *Grotius* is forced to confess, as to the first Kings of them or Heads of them, that they belong to the *Leopard* or *Goat*, the third Monarchy. Now what a miserable and unnatural divulsion is there that the Successors of *Antigonus*, suppose, of *Ptolemæus Lagi*, of *Cassander* and *Lyfimachus* should be torn off as it were from their Predecessors in their Four Kingdoms respective, to make a distinct Empire from the *Greek*, which is as mad and extravagant as to cut off the Leopards and Goats Heads with their Horns to make Two Goats and Two Leopards of them. And yet this valiant exploit *Grotius* aims at, that he might excuse the *Roman* Empire from being the Fourth

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Beast, and the *Papal* Power the *little Horn* amongst the other Ten. What *Egyptian* darkness and blindness will Prejudice and Interest cast men into, that can entertain such impossible conceits as these? Here is but *one Goat* and one great Horn and Four lesser Horns, which lesser Horns imply so many successions of the Four first Kings, be they longer or shorter. Which therefore according to the Prophetick style and common sense can make no more than one *Greek* Empire, first entire under one King, and then divided under Four, with their Successours. But not in his power, that is, they were neither so valiant as he in their own Persons, nor was their Kingdom so strong by reason of the Wars among themselves, they squabbling one with another about the prey.

23. And in the later time of their Kingdom when transgressions are come to the full, that is, When the Sins of the *Jews* shall be very much increased. A King of fierce countenance understanding dark Sentences shall stand up. This no man doubts but is understood of *Antiochus Epiphanes*, but withall most of the Ancient and Modern look upon *Epiphanes* as a lively Type or Image of Antichrist. But in that it is said [in the later time of their Kingdom] in the singular number, that fairly offers to us this truth, that in Prophetical account the *four* Kingdoms named before are looked upon as *one* Kingdom though they be divided into Four parts and have Four Kings, some of longer and some of shorter succession. But in that it is said [in the later time of their Kingdom] viz. of the Four Kings as they were at first, this does so manifestly tie the first Four Kings to their succession even to *Antiochus Epiphanes* his times, as many of them as reached so far; that it is a plain demonstration

monstration that the Kingdom of the Four Horns doth extend it self into the times of *Antiochus Epiphanes*, and that therefore the third Monarchy which is the *Greek* reaches at least so far. Whereby *Grotius* his fond conceit of making the Kingdom of the *Lagidæ* and *Seleucidæ* the fourth Empire and the fourth Beast, is quite blown away. And it is hence evident that the fourth Beast or Empire is the *Roman*.

Now that *Epiphanes* is said to be a King of a fierce countenance, the Hebrew עִנְיָן may as well signify, *vultu duro* & *obfirmato*, of an hard, bold, and shameless countenance. The vulgar Latin renders it, *Rex impudens facie*, and *Gasper Sanctius* records one Specimen of his impudence out of *S. Jerom*, *Luxuriosus*, says he, *fuisse dicitur* & *in tantum dedecus, per stupra* & *corruptelas, venisse Regiæ dignitatis, ut Mimis quoque* & *Scortis publicè jungeretur*, & *libidinem suam populo præsentè, compleret*. Which publick Fornication and Adultery of his whether it be a sign of greater shamelesness than the spiritual Fornication, I mean, the Idolatry of Antichrist, his Antitype, not only practised by himself in publick but also enjoined by him for others so to practise, I leave the unprejudiced to consider, and whether *Antiochus* his setting the Idol of *Jupiter Olympius* in the Temple, be a greater piece of boldness than *Antichrist's* setting himself in the Temple of God upon the Holy Altar which is the throne of Christ or God, to receive publick adoration from men there, shewing himself as if he were God, or above him, by decreeing things contrary to the Laws of God, as if he were *supremum Numen in terris*, as his Flatterers call him, for who can null or abrogate the Law of God

but that God that made it, or some God, if there be any, higher than he? What *Antiochus* did to the *Jews* in commanding them point-blank to transgress the Laws of the God of *Israel*, and in making them conform to the Idolatrous Laws of the *Gentiles*, (the *Samaritans*, those false Brethren, writing in the mean time to *Antiochus* in this style, Βασιλεῖ Ἀντίοχῳ Θεῷ Ἐπιφανεῖ, to the glorious God King *Antiochus*,) the same does Antichrist in his forcing the true Servants of the living God and faithfull Members of Christ, against the expresse Word of God, to worship Idols of his own setting up, and so to pollute the Church with *Gentilism*, his Flatterers in the mean time crying out, *Dominus Deus noster Papa*, and that all is right that he commands and no man must disobey him, as I have noted above. These are great examples of boldness in the *Antitype* as well as the *Type*, who yet was never so bold as to avow that a piece of Bread (such certainly, examined by the indubitable Test of Sense, Scripture, and Reason) was either a Man or God, and miserably to kill men if they would not yield to this bold obtrusion.

Now for the *understanding dark Sentences* as this passage in some sense respects *Antiochus Epiphanes*; so it does Antichrist, and is, it may be, more eminently fulfilled in the later than in the former. The Hebrew word is חִידָה, [*Chidah*] which most usually signifies a Parable or Riddle, but it signifies also, at large, any hard question. Such as the Queen of *Sheba* is said to propound to King *Solomon*, the word *Chidah* is there used 2 *Chron.* 9. where she is said to commune with him of all that was in her heart, and that *Solomon* told her all her questions, &c. Which two great persons surely spent not their time in,

Riddle
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me, Riddle me, what's this ? as Children sometimes do, but the Queen of *Sheba* put hard and weighty questions to him in points of State, Religion, and Philosophy. And in the two former *Antiochus* might be pretty well versed, and would not stick, when the question was put, whether the pure worship of the God of *Israel* such as himself had appointed was to be kept, or the Rites of the *Gentiles* and their Idolatry to be brought in amongst the *Jews*, to make all his people of one Religion, and so the more to strengthen his Kingdom; he would not stick, I say, to pronounce, having an equal share of boldness as of wit, that the *pure worship* of the God of *Israel* must stoop to the *Reason of State*. And whether Antichrist has not horribly defiled the Ancient pure Christian Religion with gross Gentilism and Idolatry, to support the wealth and greatness of his Antichristian Kingdom, let all indifferent men judge. These things are so plain and open that they are unknown to none but those that wilfully shut their eyes.

But besides this, the Papal Hierarchy is a most notorious understander of hard questions in matters of Religion especially, and of State so far forth as Religion or Holy Church is therein concerned, as assuming to themselves the privilege of *Infallibility*. So that the Pope, with his Hierarchy at least, is the infallible oracle of Christendom to solve hard questions. Which makes me conceive that this passage [and understanding dark Sentences and hard Questions] was put in by the Spirit of Prophecy with a more peculiar respect to *Antichrist* himself, than to *Antiochus*, his Type. And indeed that Church would make every Sentence in Scripture a Riddle or dark Sentence that the Pope may have the pretence of interpreting it,

it, who will be sure never to interpret it inconsistently to his own corrupt Interest.

24. **And his power shall be mighty, but not by his own power.** The Power of *Antiochus* over the *Jews* was caused by some mistaken or ill-minded *Jews* themselves. And as for *Antichrist* or the Head of the *bealed Beast*, or of the *Beast that was and is not, and yet is*, it is plain *Apoc.* 17. 13. that the *Ten Kings* give their power to him. Thus plainly is his power mighty but not by his own power. **And he shall destroy wonderfully.** But whether *Antiochus* destroyed more *Jews* or *Antichrist* more *Christians* let any one that reads *History* compute, and tell which of them is the more *wonderfull destroyer*. For not only the blood of *Saints* and *Prophets*, but the blood of *all* the slain upon Earth is laid to the charge of the *Papal Hierarchy*, *Apoc.* 18. 24. **And shall prosper and practise.** *Antiochus* against the *Jews*, and *Antichrist* against the true *Christians*, *Apoc.* 13. 7. **And shall destroy the mighty and the holy people.** The mighty, the Hebrew word אַזְמוּיִם *Azumim*, the *Septuagint* render it *ἰσχυροί*, *Vatablus*, and the vulgar Latin *Robustos*. It signifies those that were strong in Faith, and stout and courageous in professing the truth, whether in the times of *Antiochus* or *Antichrist*. These may be those which the *Apocalypse* calls the *Prophets*, and the *holy people* are those that are instructed by them which are called *Saints*, *Apoc.* 18. 24. What a destroyer *Antiochus* was, and how much greater a destroyer of these *Antichrist* has been, all *History* rings of it. What *Antiochus* was to the sincere *Jews*, the same was *Antichrist* and much more to the sincere *Apostolick Christians*.

25. And

25. And through his policy also he shall cause craft to prosper in his hand, and he shall magnifie himself in his heart, that is, Applaud himself as all Politicians do (when things succeed) for his own great Policy that he has brought things to pass as they are. This History testifies to be true as in *Antiochus* so much more in *Antichrist* or the *Papal Hierarchy*, there never having been a more cunning Polity in the world as all Historians and Politicians are agreed. Which perspicacity of theirs in Politicks is set out by the little Horn with eyes (Chap. 7.) amongst the Ten Horns as I have noted above on that Chapter. **And by peace shall he destroy many.** The Hebrew is *בשלום*, in peace, out of time of war, he shall destroy many. *Multos pacificos & innoxios occidet*, says à *Lapide*, and *Grotius* understands it of the Jews persecuted for their Religion by *Antiochus*. But what is this to the bloody Massacres that *Antichrist* has made upon the peaceable and innocent Protestants and to the burning God knows how many beside with Fire and Fagot? The examples are more fresh than that they need to be named. **He shall also stand up against the Prince of Princes,** The Hebrew has it *על שריים*, where *Grotius* says, that *שרים*, is attributed to the Chiefs of all the Families of the Priesthood, *Ezr.* 8. 24. and *Ch.* 10. v. 5. Wherefore the chief Priests being called *Princes*, the High Priest must be the *Prince of Princes* here meant. And let that be one sense, though *Calvin* says it is *nimis argutum & infirmum*. But this sense of the Prophecy is fulfilled in *Antiochus* his setting up and pulling down the High Priests at his own pleasure, against the Law of God, as you may see in the Books of the *Maccabees*.

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But is there nothing in Antichrist that answers this presumption in *Antiochus* his standing up against the Prince of Princes? Surely yes. What think you of the Emperour? Has not Antichrist stood up against him with a witness, and that many a time as Historians record, and sometimes stood with his Foot upon his neck singing *Super aspidem & Leonem ambulabis*, as I noted above? And other sometime has humbled him so as to make him be content to receive the Imperial Crown in the submisst manner imaginable, the Pope crowning him with his Feet, and when the Crown was on, kicking it off again, as *Spondanus* records of Pope *Celestine* the third. But the full sense of the Prophecy in this passage I think is not yet exhausted, but by the Prince of Princes is also understood the God of *Israel* in reference to *Antiochus* whose Temple he prophaned and robbed, affected himself the Title of God, and was so saluted by the *Samaritans*, and at last brought in the Abomination of Desolation the Statue of *Jupiter Olympius*, in more full contempt of the God of *Israel*. This is *Antiochus* his standing up against the Prince of Princes, as *Gasper Sanctius* comments upon the place, and I think not without judgment.

But you will say, how is this fulfilled in Antichrist or the Pope? How has he prophaned God's Temple, or robbed it, or brought in the Idol of *Jupiter Olympius*, &c. Answ. It is manifest that he has prophaned Gods Temple, I mean, the Church of Christ, by bringing in Heathenish customs and Idolatrous practices into it, as is abundantly known; and as for robbery or sacrilege, the most precious treasure the Church has he despoils them of, viz. the Word of God, or the Law of God, of which the *Psalmist* says, they
are

are more precious to him than thousands of Gold and Silver. To say nothing of what are called *κλέμματα* in the *Apocalypse* Ch. 9. v. 21. and depriving the living Temple of God of their livelihoods upon pretence of their Heresie, not permitting them to buy and sell that receive not the mark of the Beast. And that the Popes have affected the title of God has been also above noted, they accepting of it by not reprovng their Flatterers, as neither did *Antiochus* when they called him God. *Qui non vetat peccare cum possit, jubet.*

And that nothing may be wanting to compleat the Parallelism, he when he brings himself into the Temple of God, and behaves himself as to absolute Power as if he were God, as it is said in the Epistle to the *Thessalonians*, he being but a man, what can this man be but an Idol, the fulminant *Jupiter* of Mount *Cælius*, (for that Mountain is appropriate to the Pope of Rome upon account of the *Lateran* there, his Palace) as that Idol *Antiochus* brought into the Temple of the *Jews*, was *Jupiter* of Mount *Olympus*, by which the Poets understand Heaven, *Cælum*, from whence Mount *Cælius* is so called, that the Names may have also some little correspondency as well as the things. But if this seem too quaint and operose, let the intelligent consider whether the bringing one Idol into the Temple of the *Jews*, or the filling of the Christian Church with thousands of Idols and requiring the people to worship them, which the Papal Hierarchy does, be the greater affront to the Prince of Princes, to God and Christ, who is King of Kings and Lord of Lords, and has expressly commanded, *Thou shalt not make to thy self any graven Image, Thou shalt not bow down to them nor worship them.*

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But he shall be broken without hand. *Morbo divinitus immisso*, says *Grotius*, God inflicting a sore disease upon him. For, to be done *without hand*, in Scripture phrase signifies to be done not by *humane* but by *divine power*, as the Stone cut out without hands, Ch. 4. And *Cornelius à Lapide* upon this passage [but he shall be broken without hand] *Sic Antichristum Christus*, says he, *occidet spiritu oris sui*, 2 *Theff.* 2. 8. For he had said before upon Ver. 23. That *Antiochus* in many things was the Type of Antichrist, following the opinion of the Ancient Fathers therein, *Irenæus*, *Origen* and others. And *Gasper Sanctius* acknowledges that *Antiochus* was *viva quædam Imago Antichristi*, a lively image of Antichrist, and is so throughout to the very last stroke according to that intimation of *Cornelius*.

And the very circumstances of *Antiochus* his death, as it is described, will notably sute with the circumstances of the extinction of the Papal Hierarchy, 2 *Maccab.* 9. 9. *The worms rose up out of the body of this wicked man (Antiochus) and whilest he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his Army.* But thus he died, *percussus fæore & vermibus*, as *Cornelius* phrases it upon the place. And as *Antiochus* went out thus with a stink, so in all likelihood the extinction of the Papal Hierarchy will leave no good favour behind it, but end in wretched contempt; according as it is predicted touching the King of *Babylon*, no doubt a Type of the Pope or Papal Hierarchy, *Isa.* 14. 18. *All the Kings of the Nations even all of them lie in glory, every one of them in his House. But thou art cast out of thy grave like an abominable branch,—as a carcase troden under foot. Thou shalt not be joynd*
with

with them in burial, because thou hast destroyed thy land and slain thy people, massacred, killed, consumed in Prison, and burnt at the Stake many Hundred thousands of Apostolick Christians for not complying with the worship of those Idols which this King of *Babylon* had set up, and also filled all Christendom with blood upon other squables. Let that be for one instance amongst the rest which I above-named, That those Two Emperours *Henry* the Fourth, and *Frederick* the First, fought above Threescore Battles in defence of their own Right against the enemies of the Empire stirred up to Arms by the Popes of *Rome*. See my Exposition of that Prophecy of *Isaiah* in my *Synopsis Prophetica*, Book 2. Ch. 17. But enough has been said to shew how lively an Image *Antiochus Epiphanes* was of Antichrist, viz. of the Pope or Papacy, and how much the Church of God, as well Christians as Jews, are concerned in this Vision.

26. And the Vision of the Evening and Morning which was told is true. *Explicatio visi*, says *Grotius*, *exponens numerum dierum 2300 nihil habet obscuri.* [*NON*] *Verum*, says he, *hic est clarum, apertum.* Wherefore [is true] here signifies, is not ænigmatical or symbolical, the 2300 days are not symbols of so many years as elsewhere, which *Calvin* also observes, but are to be taken in the literal sense as was above declared, though the other part of the interpretation touching *Antiochus Epiphanes* may have also a further meaning touching Antichrist. But it is here to be noted that the Angels giving notice to *Daniel* that the Vision of the 2300 days is *NON*, is a plain truth, no ænigma, but that the days signify days in a literal sense, does imply that unless there be some such notice to the contrary, that they signify

nific ænigmatically and stand for years, as in *Dan. 12. 11, 12.* **Wherefore shut up the Vision**, that is to say, Having exactly writ this Vision with the explication lock it up safely, that the Original may be kept to compare with the Event. So *Grotius* as well as *Cornelius à Lapide*, and *Calvin*. **For it shall be for many days**, The time from the Prophecy to the Event will be a long time, betwixt Three and Four hundred years. For from *Belshazzar's* Reign to *Antiochus Epiphanes* is about 380 years.

27. **And I Daniel fainted and was sick certain days**, namely, By reason of my converse with and consternation of mind from the hearing and seeing of those Angelical Powers, so much removed above the condition of us Mortals, and also out of sadness for the prophanation of the Sanctuary, and great calamities of my Nation which were foretold me. **Afterwards I rose up and did the King's business**, that is, After I had grown well again I went about the business the King sent me for into *Susiana* where I was when I saw this Vision. **And I was astonished at the Vision**, that is, I lookt with an astonished or forlorn look by reason of the Vision I had seen, that portended so much ill to my people. **But none understood it**, καὶ ἐκ τούτου οὐδεὶς ἔγνω. None understood what the matter was with me, that I lookt so sadly and ghastly on it. *Quàm diligentissime poteram dissimulabam dolorem meum.* To that sense *Grotius* interprets the place, and before him *Theodoret*, *Maldonat*, and *Gasper Sanctius*.

NOTES

Upon VISION III. Ver. 5.

That strange exploit of his literally taken, &c.] His climbing up with his Soldiers a steep Rock as natural Goats are said to do. The Story is in Justin lib. 12. cap. 7. Peragrata India cum ad Saxum miræ asperitatis & altitudinis, in quod multi populi confugerant, pervenisset, cognoscit Herculem ab expugnatione ejusdem Saxi terræ-motu prohibitum. Itaque cupidine Herculis acta superare, cum summo labore ac periculo potitus Saxo omnes ejus loci gentes in deditionem accipit.

Ver. 8. Ptolemæus the Son of Lagos Sovereign of Ægypt, &c.] The Authentickness of this distribution to be applied to the Four Horns, that is, the notable ones, as the Four chief Successors of Alexander, appears from Diodorus Siculus, lib. 19. p. 727. Where, upon Cassander, Ptolemæus, and Lyfimachus, their making peace with Antigonus, the Sum of the form of Agreement was this. Κάσανδρον μὲν εἰς ἑα-
τηρὸν τῆς Εὐρώπης μέχρ' ἂν Ἀλέξανδρος ὁ υἱὸς Ῥωξάνης
εἰς ἡλικίαν ἔλθῃ, καὶ Λυσίμαχον μὲν τῆς Θράκης κυ-
ρεῖν, Πτολεμαῖον δὲ τῆς Αἰγύπτου καὶ τῶν συνοριζου-
σῶν ταύτης πόλεων κατὰ τὴν Λιβύην καὶ Ἀραβίαν,
Ἀντίγονον δὲ ἀφ' ἡγεῖσθαι τῆς Ἀσίας πάσης, τὰς δὲ Ἑλλήνας
αὐτονόμους εἶναι· that is to say, That Cassander should
be chief Commander of Europe till Alexander the
Son of Roxana came to Age; and Lyfimachus should
be Lord of Thracia, and Ptolemæus of Ægypt with
the Cities conterminous in Africk and Arabia. And
Antigonus should be Prefect of all Asia. And the Greeks
live

live after their own Laws. And thus they continued but advanced in title. For upon *Demetrius* his Naval victory over *Ptolemy*, and notice given thereof to his Father *Antigonus*, *Antigonus* μελεωμενεις ὄντι τὰς μεγάδας τῷ περὶ ἐξουσίας, puffed up at the greatness of the success, put upon himself a royal Crown and took to himself the title of King. Which out of emulation and to shew himself not at all discouraged by that late defeat, *Ptolemy* did also, and in imitation of him *Lyfimachus* and *Cassander*. Which things *Justin* also witnesses, *lib. 15. cap. 2.* And *Seleucus* a supernumerary to the Four notable Horns, who did rise up after *Ptolemy*, τὰς ἀνω Σατραπειῶντας περὶ ἀνω Σατραπειῶντας, lately having acquired the Satrapies of Syria superior to adjoyn to his former Prefecture, crowned himself King also, *Diodor. lib. 20. p. 761.* But that the above-named Four Horns still continued tight till *Seleucus* routed *Antigonus* and his Son and so succeeded in their place, is plain from *Diodorus*. For there is mention how *Cassander*, *Lyfimachus*, *Seleucus*, and *Ptolemæus* by common consent made war against *Antigonus*, *lib. 20. p. 787.* his ambition threatening to swallow up all. And whenas some leave out *Lyfimachus* out of the number of the Four first notable Horns, it is without reason and against the testimony of this excellent Historian *Diodorus Siculus*, who reckons them together, and gives us to understand that *Seleucus* came on afterwards as a supernumerary, helpt to this his power (which afterward proved so considerable) by the favour of *Ptolemy*; as part of the very Title of the Nineteenth Book of *Diodorus* gives us to understand, which is, Ὡς Σέλευκος παρὰ Πτολεμαίου λαβὼν δύναμιν ὀλίγην ἐκράτισσε Βασιλευσάντων, καὶ τὴν περὶ πάρ-
χουσαν

χρῆσαν ἀπὸ πατρῶν αὐτῶν. i. e. How Seleucus receiving a small Army from Ptolemy made himself Master of Babylon, and recovered his former Satrapy and Prefecture again. And that Lysimachus may not be thought unworthy of the rank of those Four notable Horns, consider what Justin says of him. *Erat hic Lysimachus illustri quidem Macedonia loco natus, sed virtutis experimentis omni nobilitate clarior, quæ tanta in illo fuit ut animi magnitudine, Philosophiâ ipsâ viriumque gloriâ omnes per quos Oriens domitus est, vicerit.* So little reason is there but that, according to Thomas Lydiat out of Diodorus, he should be reckoned one of the Four notable Horns, after the breaking of that first great one.

Ver. 9. *But of the Kingdom of the Seleucids, &c.]* The truth of what is said here will be the more easily acknowledged from what we have produced upon the foregoing Verse out of Diodorus and Justin. But I cannot here but take notice of the well grounded confidence of Thomas Lydiat, who in his *Emendatio Temporum*, Anno Mundi 3693. writes thus. *Videtur vero nobis pace omnium, ipsum Seleucidarum Imperium hoc tempore Babylone institutum aliquanto post cætera illa quatuor Successorum Alexandri, fuisse parvum illud Cornu juxta Danielelem Prophetam ab uno eorum exoritur: quandoquidem Seleucus potentie sue initium Ptolemæo acceptum retulerit ac demum supra ipsum evectus sit.* The reasons are manifest from the foregoing Note on the Eighth Verse. And of these Two main Kingdoms of the *Lagidæ* and *Seleucidæ* he adds this observation, that the Epocha of the *Anni Seleucidarum*, is at this very day by the *Arabians*, *Saracens*, and *Mahometans* called *Dhilearnajin*, from these

these Two Horns so remarkable in History and the Prophecy of *Daniel*.

Which is the Genius of the Prophetick style to give as it were Two strokes at once, &c.] viz. A more general stroke and a more particular, touch, and that in the series of the same words. The former whereof for more expedite and compendious expression you may call *Geniconæa*, the latter *Idiconæa*, which signify the general and more particular meaning of such a part of the Prophecy. As in this present Instance, *Geniconæa* the whole succession of the Kingdom of the *Seleucidæ* may be understood, but by an *Idiconæa* such passages as are understood of others in the succession at large, may be again particularly applied to *Antiochus Epiphanes*, for whose sake chiefly the affairs of the *Seleucidæ* are predicted. And to give instances of these Figures in other Prophecies, *Apoc.* 17. By a *Geniconæa* the whole succession of the Heads of the Beast *that was, is not, and yet is,* (namely, of the *Roman Empire* become Pagano-Christian) whether Emperours or Popes, are understood by the seventh Head of that Beast, but by an *Idiconæa* the Popes particularly, as *Antiochus Epiphanes* particularly in the succession of the *Seleucidæ*.

So *Apoc.* 13. The Beast healed of its deadly wound, healed I say by the diligence of the Two-horned Beast, and recovered again into a kind of *Paganism*, by a *Geniconæa* may be understood of the whole Laick *Roman Empire*, so debauched by the Sacerdotal Polity, but by an *Idiconæa*, the making of the Image of the Beast may be referred particularly to the *German Empire* as the *Object* or *Opus*, and to the Pope as the particular Artifex thereof. And lastly, in *Daniel* Chap. 11. ver. 36. the King that does according to his

his will and shall exalt himself, &c. by a *Geniconæa* may be understood of the *Roman* Power, at least from the first Epocha of Christianity to the expiration of the said Power, which will expire with the Pope, but by an *Idiconæa* it is particularly understood of the Papal Polity or Hierarchy. Which Four examples I hope are sufficient to illustrate these Prophetical Figures, which are worth the notice of the judicious and considerate, and will serve to reconcile serious Interpreters of the Prophecies, some hitting upon the *Idiconæa* of the Prophecy, others upon the *Geniconæa*. Which is no clashing one with another, if they understand themselves. But that sense which the *Geniconæa* exhibits is necessary sometimes, and demonstrably true by Virtue of the Synchronisms.

Ver. 14. *Which is the sense that Calvin himself seems to aim at, &c.*] And Theodoret and Isidore are of the same opinion as they are cited by Gasper Sanctius; *Neque desunt*, says he, *qui Christum esse dicunt illum qui in flumine apparuit, quique Gabrieli jussit ut Prophetæ obscurum illud ænigma manifestaret, quasi jam præluderet ad sumendam postea humanam naturam, in qua suas deinde inter homines delicias haberet, ita Theodoretus & Isidorus.* So Gasper Sanctius upon the place.

VISION IV.

The Vision or Prophecy of the Seventy Weeks communicated to Daniel by the Angel Gabriel, Chap. 9.

I. **I**N the first year of Darius the Son of Ahasuerus, that is, the Son of Cyaxares (King of Media) as the Greeks call him. And Ctesias in Diodorus Siculus, *Biblioth. Histor. lib. 2. p. 85.* seems to call him 'Ασιδαεγς, * which is very near to Assi-baras, and consequently to Asuerus. Which Cyaxares the Mede gave his daughter Nicrotis to Nebuchadnezzar the Son of Nabopolassar to Wife, who therefore was the Sister of Darius the Mede as well as Mandane, who was the Mother of Cyrus the Persian. Of the seed of the Medes. For he was Son to Cyaxares King of Media, whom, being an Infant in a manner, his Father committed to the tutelage of Nebuchadnezzar, his Son in Law, when he died, together with his Kingdom, over which Nebuchadnezzar set Astyages of near a kin to Nicrotis his Wife, haply her Uncle: but upon Nebuchadnezzar's death Cyrus rebell'd against Astyages, by some intimation from his Uncle Darius, and overcame him, after he had reigned some Thirty five years in the Kingdom of Media and Persia, and Darius had been kept out of it the time. But Astyages being vanquished, the Kingdom of Media was restored to Darius, and Cyrus had the Kingdom of Persia for his pains. See *Tho. Lydiat his Emendatio Temporum. Which was made King over the Realm of the Chaldeans*, succeeding immediately Belshazzar, after Cyrus Nephew to Darius

rius had taken *Babylon*, and *Belshazzar* was slain. Wherefore *Darius* was invested in the Kingdom of *Babylon*, *Cyrus* his Nephew delivering it to him, being then about Sixty two years of Age. And forasmuch as he lived from his infancy in *Nebuchadnezzar's* Court, and *Nicrotis Nebuchadnezzar's* Wife was his Sister, and was brought up as *Nebuchadnezzar's* Son, and so haply called out of Courtship, the *Babylonian* Empire seems still to have been continued in his Reign, and he fitly to be called the King of the *Chaldeans*, as *Daniel* the Prophet here styles him.

And yet notwithstanding *Daniel* comparing the *Babylonish* Captivity and the extirpation of *Nebuchadnezzar's* race by the *Medes* and *Persians*, and that, *Cyrus* being Commander in the war, by name so predicted by the Prophet *Isaiah*, he comparing these things, I say, with the commencement and duration of the Empire of *Nebuchadnezzar* and his Sons, predefined by *Jeremy* the Prophet, and with the time himself was first made captive, which was in the Fourth year of *Jebojakim* King of *Judah*, and the first of *Nebuchadnezzar* when he was sent by his Father *Nabopolassar* with Regal power against *Ægypt*, it came then into his mind that the expiration of the Seventy years Captivity of the *Jews* in *Babylon* was near at hand, as it appears in the following Verse.

2. In the first year of his Reign I *Daniel* understood by the Books. For there was in the hands of the *Jews* then the Books of *Moses* and the Prophets, that they might know their transgression, punishment, and time of appointed mercy. The number of the years whereof the word of the Lord came to *Jeremiah* the Prophet, *Ferem. 25. 11, 12. And this whole Land shall be a desolation and astonishment, and*

it shall come to pass when Seventy years are accomplished I will punish the King of Babylon, &c. And the whole race of his Sons was extinct in *Belsazzar* killed at the taking of *Babylon* by *Cyrus*. And Ch. 27. ver. 7. *And all Nations*, says he, *shall serve him, and his Son, and his Son's Son until the very time of his land come.* And there was but Three successions, *Nebuchadnezzar* himself, *Evil-Merodac* his Son, and *Belsazzar* his Son's Son, (according to the words of the Prophet) slain at *Cyrus* his taking of *Babylon*. Of whom *Isaiah* foretold by name what a Friend he would be to the *Jews*, *Isa. 44. 28. That saith of Cyrus, He is my Shepherd, &c.* That also of *Jeremy*, Ch. 29. v. 10. is very exprels, *Thus saith the Lord of Hosts, That after Seventy years be accomplished at Babylon, I will visit you and perform my good word toward you, in causing you to return to this place.* Wherefore *Daniel* seeing so plainly from these places of the Prophet sent to the *Jews* by God, **That he would accomplish Seventy years in the desolations of Jerusalem,** and then relaxate their Captivity, and observing also that *Cyrus* had now appeared, and cut off the race of *Nebuchadnezzar*, and reckoning from the time of his own Captivity and the beginning of the Reign of the Kings of *Babylon*, he did rationally conceive hopes that the day of their deliverance was now nigh at hand, and accordingly he betook himself to his devotions to hasten it as follows.

3. And I set my Face unto the Lord God, viz. Toward the Temple at *Jerusalem*, as he did, Ch. 6. v. 10. which is a demonstration it is no Idolatry to direct a Mans devotions towards one certain place. **To seek by Prayer and Supplication with Fasting**
and

and Sackcloth and Ashes. Not lazily expecting, as if, because God had once promised, he would be faithfull and be sure to perform it, let us behave our selves as we will, but preparing himself (for I look upon him as the Representative here of all the people of the *Jews*) by earnest Prayer, hearty Repentance, and sincere Humiliation, and fitting himself thus, to receive so great a mercy and blessing. Which singular piety of *Daniel*, all those that wait for the deliverance of God's people from the Captivity of the Mystical *Babylon* should set themselves faithfully and conscientiously to imitate, and break off their sins by Repentance, and make it their business that the *Man of Sin* may be slain in *themselves*, and the Spirit of everlasting Righteousness and holy Love be raised in them, and then will it come to pass, that even the external *Antichrist* will be consumed by the breath of Christ's mouth, and by the brightness of his appearing. *Not by might*, that is, not by an Army, *nor by power, but by my Spirit*, saith the Lord of Hosts. This was the word of the Lord to *Zerubbabel*, *Zach.*

4. 6. No force nor rebellion becomes the people of God in their Captivity under the King of *Babylon*, as *Jeremy* also inculcates unto them. But they are patiently to wait till some good Prince, like *Cyrus*, moved by the good Spirit of God and their own good behaviour do relaxate their Captivity; in the mean time they are to be obedient to the Supreme Magistrate in all Secular matters, but as for their Religion, to be as firm in it as *Daniel* and the *Three Children*.

4. And I prayed unto the Lord my God, and made my Confession and said, O Lord, the great and dreadful God. Which expressions shew with what

what fear and reverence we are to make our addressees to him, and that from our very heart and inward sense, not in words and composed looks only. **Keeping the Covenant and mercy,** that is, The mercifull Promise in particular of redeeming thy People from the *Babylonian* bondage. **To them that love him, and to them that keep his Commandments.** *i. e.* If we were fitted for so great a blessing by unfeigned Love and Obedience to him.

5. **But, We have sinned and have committed iniquity,** — The whole Prayer and Confession following is plain of it self, and wants no interpretation, only we may observe from the very form, *We have sinned,* &c. that *Daniel* here sustains a publick Person, and represents the whole Body of the *Jews*, as I noted before; we will pass therefore to the Twentieth Verse.

20. **And whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel.** This passage also shews that *Daniel* in his Prayer represented the whole Body of the people of the *Jews*. Which he did certainly with the profoundest humility and the purest sincerity conceivable, as all such addressees in such like circumstances are to be made. **And presenting my Supplications before the Lord my God, for the Holy Mountain of my God,** that is, For the restoring of the exercise of their Religion to the *Jews*, and the rebuilding of the Temple.

21. **Now whiles I was speaking in Prayer, even the man Gabriel,** *viz.* The Angel *Gabriel* in humane shape. Behold the efficacy of humble, earnest, and sincere Devotion, that by a kind of Divine Magick does attract unto the Suppliant, not only the gra-

cious

cious illapses of the Holy Spirit within, but also the external and visible converse of Angels. Whom I had seen in the Vision at the beginning, namely, at *Susa* near the River *Ulai* or *Ulaus*, Ch. 8. v. 16. Being caused to fly swiftly. As if Angels were winged Creatures. But they are so described only to signify the speed of their ministry. Touched me about the time of the Evening oblation, that is, About the Ninth hour of the day, the time heretofore while the Temple stood, allotted for Sacrifices, and now the Temple was down, it was made choice of by the *Jews* for the time of Prayer, which is a more Spiritual sacrifice.

22. And he informed me, and talked with me and said, O Daniel, I am now come forth to give thee skill and understanding, namely, Touching his People, Religion and Temple, for which he was concerned with so much zeal and earnestness.

23. At the beginning of thy Supplications the Commandment came forth. Thou hadst no sooner set thy Face to seek God in behalf of thy People, thy Religion, and the Holy Mountain, but it was given to me in charge to come unto thee. And I am come to shew thee, Not only how *Cyrus* King of *Persia* will relaxate your Captivity, but how the *Messias* the true *Shepherd* of *Israel* will come to relaxate his people from the Captivity of Sin and Satan. For thou art greatly beloved. That is one sense of the Hebrew Text which *verbatim* is, *Thou art a man of desires*, which may signify as well actively as passively, and denote the earnestness of his Spirit in matters that concerned the glory of God, and the welfare of his People. Which holy desire is, as I said, a certain Divine Magick of the soul
to

to attract the influences of the Spirit of God, and the ministry of Angels. **Therefore understand the matter and consider the Vision,** viz. This Prophecy here ensuing of the Seventy Weeks, which is expressly called a *Vision* in such a general notion as *Prophets* are called *Seers*. It is *Grotius* his note upon the Text; *Nam ut Prophetæ Videntes, ita omne Prophetiæ genus, quocunque modo homini innotescat, Visio dicitur.* Which Vision of *Daniel* considered well, it does more than abundantly answer the Scope of his Prayers, which concerned only the relaxation of the *Babylonish* Captivity, for which they obtained a Decree in the very first year of the Reign of *Cyrus*. But in the ensuing Vision, as it is called, there is granted them the injoyment of their Religion and Laws for the space of about Five hundred years, and the promise of the coming of their *Messias* for greater purposes than were otherwise ever designed for the People of God. This might *Daniel* collect by understanding the matter, and considering the ensuing Vision, which is this:

24. **Seventy Weeks.** That Seventy Weeks of years are understood, and that it is as much as if he should have said 490 years, all Interpreters are agreed, as well *Jew* as *Christian*. But the very number of these Prophetick Weeks, which consists of *Ten* Septenaries of Septenaries, or *Ten* Weeks of Weeks, seems not to want its Mystery. For a Septenary of Septenaries, or Week of Weeks Prophetically understood is 49 years, which is the *Jewish Jubilee* consisting of Seven Sabbaths of years, so that every Forty ninth year was, as the *Septuagint* render it, their ἀπὸ τῶν ὀμμάτων. It was the year of *Jubilee* wherein whose Lands were gone from him were restored again to him;

him; His Lands that were mortgaged as it were before, were then released *Gratis*. Now these Seventy Weeks being Ten Jubilees (for Ten times 49 is 490) and the number Ten a note of perfection, as *Alcazar* observes, what are these Seventy Weeks of *Daniel* but the most perfect ἀπλοῦς συμπλήρως, or the bringing in the most compleat Jubilee conceivable, that is, our being restor'd to our Heavenly Inheritance by the coming of the *Messias*? For this is the main upshot of them. **Are determined.** The Hebrew word is חתך, that is, *cut out*, as some would have it, implying that immediately after the expiration of these, the *Jews* would into Captivity again. But that is a curiosity more than needs, and not so conformable to the sense of the Prophecy. So that in my apprehension the English translation has the odds of it. **Upon thy People and upon thy Holy City**, that is to say, Near upon the expiration of the Seventieth Week the People of the *Jews* shall be no longer the People of God, nor the City Holy; their Religion naturally ceasing upon some act of theirs, whereby a better according to the purpose of God shall be brought in. But from the commencement of the Seventy Weeks till that time which is nigh 500 years, they should be the People of God, and their City accounted Holy, which is a fair space of time and ought to be welcome news to *Daniel*. **To finish transgression**, that is, To consume Sin and make an end of it. For to that end Christ came who baptizeth all true Believers with the Holy Ghost and with Fire; or, who thoroughly purges his Floor, and burneth the Chaff with fire unquenchable, as *John the Baptist* witnesseth of him: And he of himself, *That he came to pluck up every Plant that was not of his*

Father's planting. And such sure is all manner of sin and unrighteousness. But the Hebrew לָלֵךְ, may signifie to compleat transgression. And it seems as naturall a sense in this place. As if the Angel should say, Seventy Weeks shall the Scourge be taken from thy People, wherein notwithstanding they will again follow their own evil ways, and increase their sins to the very height, which they did the most notoriously in killing their *Messiah*. **And to make an end of Sins,** Or to put an end to the *Judaical Sin-offerings*. For so will סָמַח signify, and סָמַח which is as much as *to Seal*, denotes a putting an end to a thing by fulfilling and compleating it, as toward the latter end of this Verse *to Seal up Vision and Prophecy*, the word סָמַח is used. And surely Christ crucified on the Cross for the Sins of the World was the complement of all Sin-offerings. **And to make reconciliation for Iniquity,** Or to expiate Iniquity, for so כַּפֵּר signifies. But the sense is much what the same in both. And that Christ is that great Expiation and Atonement for Sin all true Believers are agreed on. **And to bring in everlasting Righteousness.** Such a Law or Religion as shall endure for ever, and according to which if we live will be our Justification, not the works of *Moses* his Law nor those Offerings and Sacrifices. *Justitia aeterna est Evangelium*, says *Pintus*, *quod docet omnem justitiam*. And I say it is that *Evangelium aeternum* mentioned *Apoc. 14*. So that no other *Evangelium* is to be expected beyond this here mentioned in *Daniel*. **And to seal up the Vision and Prophecy,** that is, To fulfill and accomplish the Prophecies, viz. Those great important Prophecies concerning the *Messiah*. So the word *to Seal* is used, *Ezek. 28. 12. Thou sealest up the Sum*, which plainly there

there signifies to make full or compleat. And the word is חיות the same that is here, and immediately follows, *Full of wisdom and perfect in beauty.* So that the vulgar Latin renders this passage very rightly, *Ut impleatur Visio & Prophetia.* And to anoint the most Holy, viz. The most Holy Person that ever lived. For though קדש be the feminine Gender and may seem to signify rather Sanctity in the abstract, or *Res Sancta*, yet the Jews themselves understood it of a Person, *Moses Gerundensis* of the very *Messiah*. And it is used of any thing consecrated to God, whether Field, Man, or Cattle, *Levit. 27. 28.* Besides that קדש need not be a Noun of the feminine Gender, but be the same that קדוש *Sanctus*, as appears from *Levit. 21. 7.* and *Num. 6. 8.* or the words there are to be read קדש, and therefore again confirm that קדש belongs to persons consecrated as well as things. If it had been meant of the most Holy place of the Temple, it had in all likelihood been קדש קדשים, not קדש קדש. But if קדש קדש might go for the most Holy place, Christ was also *vacans* *Om̃s*, (see *Rev. 21. 22.*) in the most eminent manner imaginable. For in him dwelt the Godhead bodily.

25. Know therefore and understand that from the going forth of the Commandment to restore and to build Jerusalem, viz. From the Decree or Command of *Artaxerxes Longimanus* in the Twentieth year of his Reign, that Decree, namely, that *Nehemiah* obtained of him, who made his complaint to him, how the place of his Father's Sepulchers lay waste, that is, the City *Jerusalem* and the Gates thereof were consumed with fire, according as *Hanani* had told him, *Nehem. 1. 3.* That the Wall of Jerusalem was broken

down, and the Gates thereof burnt with Fire. Wherefore Chap. 2. ver. 1. in the Twentieth year of *Artaxerxes* his Reign he obtained a Decree for the restoring and rebuilding *Jerusalem*. For the other Decrees granted by *Cyrus*, *Darius Hystaspis*, and by this *Artaxerxes* in the Seventh year of his Reign, concerned only the Temple, not the City and the Walls, as you may plainly discern by reading of *Ezra*. Whence it is manifest that the *Epocha* of the Seventy Weeks must be taken from this Decree of the Twentieth year of *Artaxerxes*. But Chronologers and Divines have been discouraged therefrom, because they could not adjust the time from thence to the Passion of Christ, it shooting many years beyond it, and so they were content to take up with the seventh year of *Artaxerxes*, from which the Seventy Weeks end in the Passion of Christ according to *Funccius* and others. But our Country-man *Thomas Lydiat*, has adjusted the Chronology of Times so, that from this *Epocha* of the Twentieth of *Artaxerxes* the Passion will fall in the middle of the last Week, which is exquisitely according to the prediction of the Prophecy, as we shall hear anon. **Unto Messiah the Prince**, that is, Unto the manifestation of that Person that is so well known and so much expected by the *Jews* under the name of their *Messiah*, the word never being used absolutely but concerning him. To the initiation therefore of him into his Ministry, he being first baptized by *John*, and so shewing himself after in preaching the Gospel of the Kingdom, and doing Miracles for the confirmation thereof in the sight of all the people, To this manifestation of the *Messiah*, **Shall be seven Weeks and threescore and two Weeks**, that is, Sixty nine Weeks, there being

being no mystery in the parting of these Numbers saving an Hebrew Idiom to be understood from *Ezekiel* Ch. 45. v. 12. and *Gen.* 5. often in that Chapter, as also Ch. 8. v. 3. as *Grotius* comments upon the place. In the last day of the Sixty ninth Week, that is, in the Four hundred eighty third year from the Twentieth of *Artaxerxes Longimanus*, did *Jesus* the *Messiah* manifest himself according to *Thomas Lydiat's* Chronology, whom I conceive to have hit the nail on the head in this business. **The first shall be built again and the wall.** This seems to be added on purpose to give light to Interpreters that the Decree here mentioned from whence the Weeks do commence, is the Decree granted in the Twentieth year of *Artaxerxes*, because that was expressly for the City and the Wall, the other Three that preceeded for the Temple. The sense is, That not only the *Area* of *Jerusalem* shall again be replenished with Houses, but the Wall shall also be built again. **Even in troublesome times,** As it appears out of *Nehemiah*, Ch. 4. For the Builders were fain to have their Swords in readiness as well as their Trowels.

26. **And after threescore and two Weeks shall Messiah be cut off,** namely, After the Sixty two Weeks which succeed immediately the Seven Weeks, that is to say, after Sixty nine Weeks shall *Messiah* be cut off, viz. The above-named *Messiah* the Prince. For that must needs be the natural meaning thereof; and, as I said before, *Messiah* is never put thus absolutely but here; whence doubtless the *Jews* gave him, whom they expected for their Redeemer, the name of *Messiah*. And now for [cut off] if it were יָכַר in the Original it might signifie *transfixus*, or *affixus*, as *Fancius* would have it; but it is יָכַר, which

which signifies to cut off, not only from life, but as Mr. *Mede* says, from reigning as a King. And in respect of the *Jews* he was cut off in both these senses. For he was the *Messias* their Prince whom his own people rejected and cut off from life, and thereby from themselves that they should be no more his people, nor he their King. **But not for himself.** The Hebrew is **וְלֹא יִהְיֶה**, and most easily and naturally is translated, *And they shall be none of his, viz.* They that cut him off or crucified him, the People of the *Jews* shall no longer be his People. This sense generally Interpreters run upon, and it is most congruous and coherent. The *Messiah* shall be cut off by the hands of the people of the *Jews*, and that people shall be none of his. **And the people of the Prince that shall come, i. e.** But the people designed to be the people of *Messiah* the Prince hereafter. For so Mr. *Mede* interprets the place excellently well in my judgment, rendring **עַם נָגִיד הַבָּנִי**, *Populus Principis futurus*, understanding thereby the *Romans*, in which Empire Christ was chiefly to have his Church and Kingdom. And it is most natural that as *Messiah* before was the same with *Messiah* the Prince, so the Prince here should be the same with the *Messiah*, the sense not only fitting exceeding well, but being more closely knit and compact. **Shall destroy the City and the Sanctuary.** For this hainous Parricidium of the *Jews*, namely, for their murdering of their *Messiah* the Prince, shall the *Romans* destroy their City and their Sanctuary, which was effected by *Titus* the Son of *Vespasian*. **And the end thereof shall be with a flood,** that is, After the destruction of the City the *Roman* Army shall overflow *Judea*. **And to the end of the war desolations are determined.** [כ"ז כ"ח]

Grotius

Grotius here interprets **וְ** [for] not [to] and renders it, *Pro fine belli erit desinita desolatio. Deus hunc exitum bello isti præsnivit terræ vastitatem.* God has determined that issue of the War, the devastation of the Land.

27. **And he shall confirm the Covenant with many for one Week.** Mr. Mede renders it, *Nevertheless he shall.* For indeed the conjunction [†] has the force in a manner of any conjunction, and may be rendred according as the sense directeth. And the most genuine sense seems that which Mr. Mede has given: That though *Israel* was cast off, yet a Remnant according to the election of Grace should be won off to Christ, by the preaching of the Gospel of his Kingdom, which should be done before and after his Passion, by himself and his Apostles. This is that *καινὴ διαθήκη*, or *New Covenant*, which adorns the very Title page of the *New Testament*. And the Seventy turn it in this place, *διαθήκην, ἀνεπισφραγίστα διαθήκην, He shall confirm the Covenant*, that is, The Covenant of the Gospel. See *Fucci* on the place. And that *with many*, i. e. with several. For so the word signifies frequently, though it be true also that many of the *Jews* were converted and entered the Covenant within the space of this one Week, which is the Seventieth or last Week, some being converted before Christ's Passion, others afterwards. But the main Body of the *Jews* remained obstinate, **17** *1701*, and were none of his people. And in the midst of the Week he shall cause the sacrifice and oblation to cease. This implies the death of the *Messiah* as well as that in the foregoing Verse, [And after Threescore and two Weeks the *Messiah* shall be cut off,] but the time there is less definitive. So be it be but after the Threescore

Threescore and second Week, or rather the Sixty ninth and before the Seventieth expire, that part of the Prophecy as to time would be fulfilled if there were no more accurate determination intimated, as there seems to be here, and that he is to be cut off in the midst of the last Week, suppose in the fourth year thereof. Whis is the scope that *Thomas Lydiat* has aimed at, and, as I conceive, hit the mark. Which makes me now less adhering to that laxer sense of [in the midst] which I set down in my *Mystery of Godliness*, on this Verse. Wherefore about the fourth year of the last Week of years shall the *Messiah*, by suffering on the Cross, put an end to the *Jewish* sacrifices and oblations. For he that was prefigured by them being come, and having been sacrificed and made an oblation, it is plain those other ceased as to right and efficacy, that is, were abrogated or abolished by the excellency of his Person, who offered up himself once a sacrifice and atonement for the sins of the whole world. The main drift therefore of the Prophecy is more curiously to define the time, as of his *Manifestation*, so likewise of the *Death* of the *Messiah*, which I question not but may very well be hinted at here in this expression, [he shall cause the sacrifice and oblation to cease,] and what was spoke more at large and more undeterminately in the foregoing Verse, touching his being cut off, may here, *For time*, be more punctually defined. And as at the mention of his death before there was annexed that vengeance upon them that murdered him, so here where it is repeated again, the same vengeance is repeated as follows. **And for the over-spreading of abominations he shall make it desolate.** The Hebrew is, ועל כנף שקוצים משומם, which with Mr. *Mede* I would

would render thus, *And commanding over a wing of abominations he will be a destroyer, i.e.* over an army of Idolatrous Gentiles, namely, the Roman Army. And the coming of the Romans to destroy the City of Jerusalem is in several places of the New Testament called * the coming of Christ. So well fitted is the Interpretation to the nature of the thing. See also Grotius upon Matth. 24. 15. whose Interpretation though it differ something from Mr. Mede's, yet in my opinion does confirm it very much, he proving by several citations out of Authours that the Romans bore upon their Standards the Images of their Gods, which in the Hebrew is שְׂקִיּוֹת. We shall only instance in that one of many out of Tacitus, *Fulgentibus Aquilis Signisque & Simulacris Deum in modum Templi.* So fitly is this wing of abominations interpreted of an army of Idolaters. **Even until the consummation and that determined,** Read out of the Hebrew, *And until the consummation, i.e.* the finishing of this destruction, **Shall be poured upon the desolate,** Read out of the Original, *It shall continue upon the distressed, viz.* כְּנִי שְׂקִיּוֹת shall do so. The Roman Army shall continue upon Jerusalem till they have brought it to utter devastation. Or it shall be spread like water poured out upon the desolate, in that sense that Inundation was interpreted in the foregoing Verse. For, as I intimated before, this is but a repeated prediction of the same vengeance upon the same occasion, namely, upon the consideration of their murdering the Messiah, which is implied in that expression, [He shall make the sacrifice and oblation to cease,] himself then becoming a sacrifice for the sins of the whole world, according to the eternal counsel of God.

The sense which we have given of this Prophecy is so coherent and of one piece, though taken out of several Interpreters, that no sense can be applied to any Writing more naturally. So that if Chronology will but favour the Interpretation of this Prophecy, it is most certain that what we have given is throughout the true meaning thereof. * And the Chronological part *Thomas Lydiat* in my judgment has made out accurately well, of which I shall say something in my *Notes*.

The goods news therefore that the Angel *Gabriel* imparts to *Daniel* in this Prophecy is this, That they should return out of Captivity and that from the going forth of a certain Decree to rebuild *Jerusalem*, even with the Wall thereof, that from that time forward God had determined Seventy Weeks for them, that he would give them his special Protection so long, and they should be his People, and their City should be Holy, their oblations and sacrifices should not be antiquated, nor their Law and Religion abrogated. But within that time a *new Law* or *Religion* should begin, which should *never have an end*, which therefore is called the *everlasting Righteousness*, and that the *Judaical* Sin-offerings should then cease, that is, should be no longer warrantable or effectual. For the *Messiah* should by that time be come, whom they will slay, and he shall by his death put an end to all other sacrifices, his blood being sufficient to reconcile the whole world to God. But though the design of Divine Providence herein was holy and good, yet the *Jews* crucifying him out of malice and envy (enormous wickedness having blinded their eyes,) the People of the *Jews* shall be cast out of God's favour, nor shall they be the People of the *Messiah*,
but

but a People that shall be the *Messiah's*, viz. the *Romans*, shall come and destroy their City and Sanctuary with an utter destruction.

This is a short and easie account of the whole Prophecy, in which it plainly appears, That the foretelling of the destruction of the City is but an Appendix of the main Prophecy, and comes but in by the by, as an effect of that foul act of the *Jews* in slaying their Prince : But that the circumscription of the Prophetical Weeks is made by those main designs they were allotted to the *Jews* for, that is, they should not expire till the *everlasting Righteousness* was brought in, till the *Prophecies* were fulfilled, and the *most Holy anointed*, that is, till the *Messias* was manifested to the world, till he suffered, rose again, ascended into Heaven, sent down the *Holy Ghost* upon the Apostles, and set the *Christian Religion* on foot in the world. All which was done in the last Week. After which the City was to be destroyed by the *Romans*, but there was no need of precisely setting down the time when. It came to pass by *Titus* the Son of *Vespasian* about Thirty years after the expiration of *Daniel's* Weeks.

NOTES

Upon VISION IV. Ver. 1.

Which is very near to Assibaras and consequently to Assuerus, &c.] Which name *Assuerus*, *Gasper Sanctius* looks upon as a common name of all the Kings of *Media*, as *Merodac* of the *Babylonian* Kings, *Seleucus* and *Antiochus* of the Kings of *Syria*, *Ptolemæus*

Q₂

of

of *Ægypt*, *Cæsar* of the *Roman* Emperours, *Arfaces* of the *Parthian* Kings, and *Tigranes* of the *Armenian*, because the first Founders or Enlargers of those Kingdoms were called by those names; see *Gasper Sanctius* on the place. But *Diodorus* seems to make this distinct succession by different names, as 'Αγ-
ταί@, 'Αγρῶνς, 'Απιδάνας, 'Ασιδάεγς, 'Απιδας or
'Απιδας (the Son of 'Ασιδάεγς, so thought because
he succeeded *Astibaras*, whenas according to *Thomas Lydiat* he might be the Uncle of *Nicrotis*) which 'Α-
πιδας the Greeks call 'Ασιδάης. Whence it is probable
'Ασιδάεγς standing there for one single King, as well
as the rest, that it was the proper name of that single
King as the rest are, and consequently that *Assuerus*
is not a common name of the Kings of *Media*, but a
proper name to some one of them, or at least was
so at the first.

But if *Grotius* his Critical conceit be true, that out
of אֲשֻׁרֻשׁ, which is *Assuerus*, the name *Xerxes*
is framed, first by letting go the Two Gutturals א and
ש, as he notes it to be very usual so to do, and lea-
ving only שֻׁרֻשׁ, and not founding ש with that
softness as in *Assuerus*, (which when it is found-
ed entire is as much as the Greek χ or σχ, as you
may observe in מֹשֶׁה *Mosche*, whence *Vossius* derives
the Greek Μόχ@, in *Strabo*, the name of a *Sido-
nian* Atomick Philosopher there,) but rather transpo-
sing the single Elements in the sounding that com-
pound Letter ש, and setting the χ before the Σ, so
that it will be of the same force with the Greek Ξ, (as
the Doricks by transposition pronounce not σελῶδεω,
(which is as much as σελῶδεω,) but σελῶδεω) so
that from this שֻׁרֻשׁ will be made *Xwerx*, and the w
for more easie sound being cast out, *Xerx*, whence
the

the Greek termination added it will be *Xerxes*; this conceit I say of *Grotius*, if it be true (and I wish he had brought more examples of ψ sounding as ξ than that of Ἀξερμῆς), (a People, I suppose, he means in *Arabia*) from אשרמ , where both the Guttural א is lost, and ψ turned into ξ) I can easily allow that from that Ἀσuerus , or *Assuerus*, or *Xerxes*, the *Medo-Perſian* Kings afterwards might be called *Assueri* or *Xerxes*. And I will also add, that according to *Grotius* his way of Criticizing, *Cyaxares* the Father of *Darius* may more easily be derived from אחשורוש . For by casting away only the first Guttural א and retaining the second, and by sounding the first ψ as ξ and the later as σ , it will be Χαξάρης or Καξάρης , and then by detracting the υ out of ξ into the foregoing Syllable for more easie pronunciation, Κυαξάρης or Κυαξάρης , that is, *Cyaxares*, the real Father of this *Darius*, and only the supposed Father of *Astyages*, from the mistake of the Heathen Historians. And we are the less to wonder that ψ should have the same force that ξ has, sometimes, when-as *Bochartus* notes that ϑ sometimes has so, as in Θίρας from whence *Thrax* is derived as he would have it.

Wherefore *Xerxes* being the same with *Assuerus*, and *Artaxerxes* but *Xerxes* again with a Prefix of *Art*, which is אר , a *Perſian* word, as *Bochartus* notes, and made by transposition of Letters from the Hebrew ארת , and of the same signification with it, viz. *Illustris*, *Magnificus*, μέγας καὶ λαμπρὸς , as *Herodotus* and *Hesychius* render Ἀρτ , *Gasper Sanctius* may have said well in the sense above limited. And *Artabasta* may be but the same *Xerxes* or *Assuerus* under a disguise, namely, of the above-mentioned honour.

honourable Title prefixed, and sounding the ψ more soft, and letting go the force of χ or k in it, and suffering the γ to fall to the ground. As if it were first אחשורשתי , with an insignificant termination of תי , but that honorificent Title ארת prefix to it, the א let go, as needless, and γ as harsh, the sound also being as clear without it, it became ארתהששתי , and as *Assuerus* was *Xerxes* before, so this *Artaxerxes*, the great magnificent *Xerxes*, or King of *Persia*, as *Cambyfes* certainly thought himself when he had added *Egypt* to the *Persian* Empire, and others so accounted him. And *Herodotus* in his sixth Book expressly says, $\text{Ἐλέγης ἀφ' οὗ, Ἀρταξέλεξος μέγας ἀφ' οὗ}$.

Wherefore we will thus far assent to *Gasper Sanctius*, that *Assuerus* or *Xerxes* either openly or in disguise, either this name or *Darius*, (as usually the names of the Kings of *Syria* were either *Seleucus* or *Antiochus*) were the Names or Titles of the Kings of *Persia* after *Cyrus*. But *Artaxerxes* the more frequent of the two, insomuch as *Darius* who was vanquished by *Alexander*, is, as *Grotius* has noted, called *Artaxerxes* by *Jacchiades*, but the first that bore that name for eminency seems to be *Cambyfes*, *Ezra* 4. 6, 7. which might be paraphrased thus, Ver. 6. *For in the Reign of Ahasuerus*, that is, in the Reign of *Xerxes* or the *Persian* Monarch, *in the beginning of his Empire*, &c. Ver. 7. *Namely*, or, *That is to say*, (for so will γ signifie) *in the days of Artaxerxes*, that μέγας ἀφ' οὗ , that great *Xerxes*, viz. *Cambyfes*, that immediately succeeded *Cyrus*, who enjoyed the *Persian* Empire not passing Two or Three years, and therefore the days of *Cambyfes* may well be said to be in the beginning of the *Persian* Empire, wrote, *Bish-*
lam,

lam, mithridath Tabeel, &c. This seemed to me to be an easie and natural sence of this perplexing passage in *Ezra*, when I did not know any body of the same mind with me. But looking after into *Vatablus*, I find his short note to be, *Tempore Artaxerxis, is est Assuerus*. So that *Assuerus* is but a general expression for a *Xerxes* or Monarch of *Persia* at large, but the person is determinated in *Artaxerxes*, by whom *Cambyfes*, as being so early in the beginning of the *Persian* Empire, is naturally understood. And if this may satisfie the Reader, my playing so long above in words, having also so grave an example therein as *Hugo Grotius* himself, I hope will the better be excused from being reputed Pedagogical Trifling. See *Grotius* upon *Ezra* 4. 6.

Ver. 27. Called the coming of Christ.] If any one doubt whether the *Roman* Armies coming to destroy *Jerusalem* be one coming of Christ, let him read *Dr. Hammond* upon *Matth.* 24. 3. That citation out of *John* 21. 22. where *Peter* asking *Jesus* and saying, *Lord what shall this man do*, speaking of the beloved Disciple *John*, *Jesus* answered, *If I will that he tarry till I come what is that to thee*; This citation, I say, is clear and unanswerable, and must needs be understood of the coming of Christ to take vengeance of the *Jews*. For it is not sence to understand it of so little a time as to the day of *Pentecost*, when he sent down the Holy Ghost and was with them in that assistance, nor of so long a time as his coming to the Final Judgment. And besides, there were several things so peculiar in his chief Commander over the Army, as if he were pickt out on purpose or so qualified on purpose, that the *Jews* and Christians too might easily believe that he was *Jesus Christ* his General,

neral, and that he by him and his Army came to take vengeance on the *Jews*. As that he healed the Blind and the Lame with Spittle and touch, That he was one of the most humble and mild men then breathing, which is the very character of Christ, That he shut the Gate of *Janus* his Temple and erected a Temple of Peace, like a Lieutenant of that Prince of Peace the Blessed Jesus, That after the taking *Jerusalem* and vanquishing the *Jews* neither he nor his Son would be named *Judaicus*, as other Conquerours usually were styled from the Nation they conquered, but ascribed the whole work to God. These and several other considerations which that learned Authour produces, are more than enough to make good the fitness of Mr. *Medes* Interpretation, who understands מְשִׁחָה [a Destroyer] of Christ, who then made good that Parable of the injured King, *Matth.* 22. who in his wrath sent forth his Armies and destroyed those Murtherers, and burnt up their City.

And the Chronological part Thomas *Lydiat* in my judgment, &c.] A general account of *Thomas Lydiat* his performance in this point I have given in my Latin *Explanation of the Grand Mystery of Godliness*, lib. 7. cap. 4. sect. 5. which I will translate hither with some emendation. The summ of his Method is this. Forasmuch as he makes the beginning of the Reign of *Artaxerxes Longimanus* Six years sooner than *Funccius* does (who places it in the Fourth year of the 78 Olympiad, but *Lydiat* in the Second year of the Olympiad 77,) it is plain that *Daniel's* Seventy Weeks from the Thirteenth year of *Artaxerxes* (according to *Lydiat's* Epocha) will have the same ending as before from *Funccius* his, viz. in the Third year of the 202 Olympiad. So that if the Passion
of

of Christ, as *Funccius* would have it, fell out upon the expiration of the last year of the last week according to his own Epocha, which *Helvicus* also intimates, namely, that Christ suffered *Anno quarto Olympiad. 202.* We computing from *Thomas Lydiat's* Epocha, viz. from the Twentieth year of *Artaxerxes Longimanus*, the Passion will fall on the First year of his last week, which is immediatly next to the last of *Funccius* his, if the Passion fell out no later than they would have it. Wherefore the rest of the Artifice of *Lydiat's* Method is spent in proving the Passion of Christ to have fallen out about Three or Four years later than vulgarly they reckon, viz. in the Twenty second year of *Tiberius* (whenas others reckon it to have fallen out in the Nineteenth of his Reign) and consequently to have happened in the midst of the last Week, according to *Daniel's* Prophecy. This is that general account I give for the main, in the abovesaid place of my *Mystery of Godlineß.*

But here, for the better satisfaction of the Reader, I shall briefly intimate the main reasons whereby *Thomas Lydiat* proves, First, That *Artaxerxes Longimanus* began his Reign Six years sooner than others account; and Secondly, That the *Birth, Baptism, and Passion* of Christ fell out several years later.

That *Artaxerxes* his Reign began Six years sooner than others reckon, he makes out thus. *Artaxerxes* began his Reign about Six months before the Flight of *Themistocles* into *Asia*, according to the testimony of *Thucydides*, the chief of the Heathen Historians: For, *Themistocles* in his flight, according to him, being tossed upon the Sea a day and night at

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anchor,

anchor, that he might not be driven into the Army of the *Athenians* then besieging the people of *Naxos*, whom they subdued, as the same *Thucydides* writes, before that twofold famous Victory against the *Persians* by Sea and Land in the same day on the Coast of *Pamphilia*, and near the shores of *Cyprus*, under *Cimon* the *Athenian* General; Which Victory they obtained, according to *Diodorus* his own testimony, on the Third year of the 77. Olympiad, himself referring the flight of *Themistocles* to the former year, viz. to the second of the 77. Olympiad: I say, it is plain from hence, that the beginning of this *Artaxerxes* his Reign was Six years sooner than *Funccius*, and others do place it, the Argument being founded upon the unexceptionable Authority of *Thucydides*, of whom *Plutarch* in the life of *Themistocles* writes thus. That *Thucydides* and *Charon Lampfacenus* record, that *Xerxes* being dead, Περὶ τὸ ὑπὸ αὐτῷ Θερμιστοκλέϊ γενέσθαι τὴν ἐνδοξὴν, that *Themistocles* had the communication with his Son, viz. *Artaxerxes*. And *Plutarch* adds, that though others write that the said conference was with his Father *Xerxes*, yet he prefers *Thucydides* his account as being more agreeing with the Chronology of those times. And so *Cornelius Nepos* prefers his Authority in this matter before all others, *Quod ætate proximus erat qui illorum temporum Historiam reliquerunt, & ejusdem Civitatis fuit*. Who therefore could not but know the time of the *Athenians* subduing the *Naxii*, and of their famous twofold Victory by Sea and Land over the *Persians*, under *Cimon* their General. So well is this first point established. But see further in *Thomas Lydiat* himself, *Anno Mundi* 3534.

Now for the Birth, Baptism, and Passion of Christ,
Daniel's

Daniel's Weeks reaching from *Lydiat's Epocha*, which is the Twentieth of *Artaxerxes*, (which is Seven years later than the Seventh in their Epocha, or the Thirteenth of his own) reaching, I say, Seven years beyond *Funccius* his Expiration of them, so that the year next after the last Week, with *Funccius*, is the first of the last with *Lydiat*, it was requisite for *Lydiat* to set the *Birth*, *Baptism* and *Passion* of our Saviour several years later than others account them, that his *Death* may fall out in the midst of the last Week.

Wherefore, whereas *Funccius* and *Helvicus* also placed the Birth of Christ in the year when *C. Lent. Getulicus* and *M. Messalinus* were Consuls, and others sooner as well as other-some later, *Thomas Lydiat* places his *Birth* in the latest date of all, viz. in the year when *L. Ælius Lamia* and *M. Servilius Geminus* were Consuls. Which is Four years later than that Date of *Funccius*, which is in the Third year of the 194 Olympiad, that in the Third of the 195. The first ground of his Evidence is, That the Birth of our Saviour happened in that Oecumenical Tax appointed by *Augustus*, and mentioned *Luke 2.* and executed by *Cyrenius* then Governor of *Syria*. Now we are to understand that *Augustus* in his Reign appointed three universal Taxes of the Citizens and People of the *Roman Empire*, which *Suetonius* intimates in his Life, Cap. 27. *Censum populi ter egit, primum ac tertium cum collega, medium solus.* The first was presently upon the defeat and death of *Antonius, cum collega M. Agrippa.* The third a little before his own death, *cum Tiberio Collega.* The middle Tax was that which was begun by his appointment in the year of *P. Vinitius* and *P. Alfinius Varus*, but finished, *Ælius Catus* and *Sentius*

Sentius Saturninus being Consuls, as *Thomas Lydiat* makes good out of History. And that it is that middle Tax of *Augustus* that the Evangelist *Luke* points at, is plain, in that the first and last are too far removed to pretend to be the Tax at what time Christ was born. And besides, the year before the beginning of this Tax, *Caius Cæsar* and *Æmylius Paulus* being Consuls, the Gates of *Janus Quirinius* were the third time shut up by *Augustus*, and it is a tradition of the antient Fathers, that Christ was born in such a time of Peace. Moreover in the beginning of the Consulship of *Vinitius* and *Alfinius* was the twenty eighth of *Augustus* his obtaining that Title, together with that supream and Sacrosanct *Tribunitial* power, and *Clemens Alexandrinus* expressly says, that *Augustus* his Tax and our Saviour's Birth was in the Twenty eighth year of *Augustus* his Reign. And lastly, *Epiphanius* farther to confirm the other, says, our Saviour was born in the twenty ninth year after the *Jews* were perfectly joyned with the *Romans*, and *Judæa* fully reduced under Tribute, so that they had paid Tribute to the *Romans* these nine and twenty years, commencing after the fourth year of *Herod* his being constituted King by *Augustus*; Forasmuch as so many entire years, says *Thomas Lydiat*, intervene from the first Tax of *Augustus* peracted, himself the sixth time and *Agrippa* the second time being Consuls, to his second Tax instituted, *Vinitius* and *Alfinius* being Consuls. To this purpose does *Thomas Lydiat* argue, to prove that our Saviour was born in the time of the second Tax of *Augustus*, which was begun *Vinitius* and *Alfinius*, and ended *Ælius Catus* and *Sentius Saturninus* being Consuls.

But

But not content with this, he further proves, that Christ was born in the very middle year of this Tax, *L. Ælius Lamia* and *M. Servilius Geminus* being Consuls, and *P. Sulpitius Quirinius* or *Cyrenius* being then Governour of *Syria*; and that the first Tax that he meddled in, as the Greek, *Luke 2. v. 2.* will very well bear it, expunging the Comma betwixt *πρώτη* and *ἐτέρευα*.

Now the year of these Consuls *Ælius Lamia* and *Servilius Geminus* is the 41 year of the Reign of *Augustus* to be computed from the Consulship of *Pulcher* and *Flaccus*, (which is the *Æra Hispanica in Tomis Conciliorum*, as *Helvicus* notes,) but in this 41 year of *Augustus* was Christ born, according to the testimony of *Irenæus* and *Tertullian* and others, which is no mean argument in a matter of this nature.

Again, *P. Quirinius* was sent Rectour or Tutour by *Augustus* to *Caius Cæsar* after he had gotten *Armenia*. For *M. Lollius*, the former Tutor of *Caius* being dead a little before *Tiberius* his return out of *Rhodes*, which was when *Vinitius* and *Alfinius* were Consuls; and *Caius* after his renewing his confederacy with the *Parthians*, and gone again into *Armenia*, being in an heedless conference treacherously wounded, and thereby disenabled as well in mind as body to attend publick affairs: from hence there can be no doubt, since *Luke* affirms this Tax to be carried on *Quirinius* or *Cyrenius* being Governour of *Syria* or guiding the affairs there, and that *Caius* was thus unhinged, (who indeed died within a year after that disaster) there can be no doubt I say, but that *Augustus* by this same *P. Quirinius* at this time, *Ælius Lamia* and *Servilius Geminus* being Consuls, carried on the Tax, at what

what time Christ was born in *Bethlehem*, his Parents coming up thither to be taxed. And that it is not for nothing called the first Tax of *Quirinius* to distinguish it from that other, which he afterwards was employed in, when the Kingdom was taken from *Archelaus*.

Thirdly, Whereas *Suslyga* and *Kepler* make that Tax, under which Christ our Lord was born, depending or interrupted, *Suslyga* for four years from the Consulate of *Censorinus* and *Asinius*, and *Kepler* six whole years from the year after the Consulate of *Quirinius* to the twelfth Consulate of *Augustus* with *Sylla*, as reaching to *Saturninus* President of *Syria*, under whom *Tertullian* with all confidence affirms the said Tax to be finished, I appeal says *Thomas Lydiat*, to *Kepler's* Conscience and Ingenuity, whether my account, which reducing the Tax within the space of three years divides it by years and half years betwixt *Quirinius* and *Sentius*, allotting a year and an half to each, so that *Quirinius* together with his prefecture of *Syria* began to carry it on in *Judaea* in the beginning of the Consulate of *Alfinius* and *Vinitius*, but *Sentius* succeeding him and *Caius*, in the midst of the summer (the usual time of changing the Presidents of Provinces) next following the Nativity of Christ, *Servilius* and *Lamia* being Consuls, that *Sentius*, I say, finished it in the Consulship of *Ælius Catus* and *Sentius Saturninus* his Son in all probability; I appeal, saith he, to *Kepler* whether this account be not far more rational and congruous, than that of *Suslyga*, or his own.

Fourthly and lastly, for it were too prolix to take in all; It appears out of *Velleius*, *Suetonius* and *Dion*, that *Augustus* adopted *Tiberius* and A-

grippas

grippas Posthumus in the midst of the Consulate of *Ælius Catus* and *Sentius Saturninus* the junior. But *Eusebius* in his *Chronicon* places the Nativity of Christ in the year immediatly preceeding that adoption, which therefore is the year of *Ælius Lamia* and *Servilius Geminus* Consuls. These reasons with others, which for brevities sake I have omitted, being considered, and how stoutly and dextrously *T. L.* has removed all blocks and rubbish which either *Scaliger*, *Kepler* or *Sullyga* have cast in his way, it may convince any unprejudiced man that reads him, that he is in the truth touching the time of the Nativity of our blessed Saviour.

Now for his *Baptism*, whereas they usually refer it to the fifteenth year of *Tiberius*, he places it in the beginning of the nineteenth, which makes about four years difference again. And indeed considering that *John* the *Baptist* began but his Function (which was to prepare the way to the *Messias*) on the fifteenth of *Tiberius*, as it appears *Luke* 3, and that Province being of so great moment and consequence, to wit, *John* his approving of himself so to all the People that he might be an idoneous Witness to our Saviour that was to come after him, it was requisite that he should exercise his proper Ministry some competent time before our Saviour appeared upon the Stage. And who can say that the space of about four years is more than competent, or superfluous?

But let us hear *Thomas Lydiat's* own Reasons. And the first is to that purpose we have already intimated, only he adds, that *John* doing no Miracles and yet having by the exemplarity of his Life and the Efficacy of his Doctrine drawn the eyes of all
so

so upon him and got such an authority with the Jews and esteem, that they began to think with themselves that he might be the very *Messias*, so great an opinion could not be raised in them from one years experience, but from many; and that it is rashly gathered from Christ's Baptism being named so soon in the same Chapter, that it should be in the very first year of *John's* Ministry, viz. in the fifteenth of *Tiberius*; things of far greater distance of time being spoken of within less compass of lines and no intimation given of the times distance, a thing frequent in Scripture. So that the time of Christ's Baptism by *John* is to be defined from other considerations. And therefore

The second Reason is, That this nineteenth year of *Tiberius* exactly complies with the age of Christ at the time of his Baptism, *Luke Ch. 3. ver. 2. And Jesus began to be about thirty years of age, &c.* The Greek has it, καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἑτῶν τριάκοντα ἀρχόμενος, which is, *And Jesus himself was about thirty years of age* (namely the age in which the Levites began their service *Numb. Ch. 4.*) beginning his Function, which he was initiated into by this Baptism of *John*, the Holy Ghost also then descending upon him. Now from the year of *Ælius Lamia* and *Servilius Geminus* Consuls, to the nineteenth of *Tiberius* are thirty years, as you may see in Chronologers. So plain an Argument is this for Christ's being Baptized in the nineteenth year of *Tiberius* as *Lydiat* would have it.

Thirdly, From the twentieth year of *Artaxerxes Longimanus* to this time of the manifestation of Christ in his Baptism and Ministry are precisely 483 years or Sixty nine Weeks, according as it said in the

very

very Prophecy. That from the abovesaid Decree to *Messiah* the Prince, viz. to his manifestation should be seven Weeks and threescore and two Weeks, that is, sixty nine Weeks. And thus is there left one intire Week to confirm a covenant with many, first by his own Preaching the first half of the Week, and after by his Apostles, after he had sent down the Holy Ghost upon them. And let these three first reasons serve for a tast, but there are more than thrice as many congruencies with historical passages that *Lydiat* notes in several succeeding years, that do notably confirm this Hypothesis of his, touching our Saviour's Baptism falling on the nineteenth year of *Tiberius*, which I must omit, that the Notes upon this Vision run not out too far.

Now the time of Christ's *Baptism* is settled, the time of his *Suffering* will be determined with ease, and fall in right whether we will or no, taking but what the generality of Expositors have concluded on, whom *Funccius* declares to have been of opinion that Christ was between thirty three and thirty four years old when he suffered, whence of necessity his Death falls upon the fourth year of the last Week, and about the middle of that year. And that he did not exceed that age is further confirmed by *Thomas Lydiat* in his *Canones Chronici*, p. 93. out of *Theodoret*, who expressly says, When our Lord for about three years and an half had preached and had confirmed his Disciples by his Doctrine and Miracles, he suffered. To all which you may add, that there being from Christ's Baptism to his suffering but four Passovers, as is apparent out of *S. John's Gospel*, (who writing to make a supply to the omissions of the other Evangelists, who scarce take notice of

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any

any Passover but that wherein Christ suffered, would be sure to omit none from the time of his Baptism to his Suffering) and Christ being Baptized in the beginning of the eighth natural month, that is, of the Jewish *Marchesvan* or Roman *November*, as *Thomas Lydiat* notes out of *Epiphanius*, Christ's Passion will necessarily run into the middle year of the last Week and near upon into the middle of that year, there being nigh six months space betwixt the beginning of *Marchesvan* and the middle of *Abib* or *Nisan* when the Passover was kept. So handsomely do all things fall in and agree together.

And though I have been very brief in opening the grounds of *Thomas Lydiat's* Chronological account of this Prophecy, yet I hope it is so plain, at least so considerable, that it may excite the Reader to seek further satisfaction if he need it from *Thomas Lydiat* himself, and admire with all true Christians the stupendious providence of God who has left such clear and wonderfull testimonies thereof unto his Church in these Books of *Daniel* and the *Apocalypse*, for our certain assurance who is the *Christ* and who is the *Antichrist*. And those certain Revelations touching Antichrist are also as effectual Corroboratives of our Faith in Christ, to as many as are unprejudiced and set themselves seriously to understand them.

VISION

VISION V.

Which is the Vision of an Angel in human shape clothed in Linen with his Loins girt with the fine gold of Uphaz, Ch. 10. and is a Proœme or Introduction to the Vision of the Scripture of Truth, which takes up the other two whole Chapters in Daniel.

THAT the same times are run over again as in the *Apocalypse* so in this Book of *Daniel*, and things more fully explained in the repetition of the same times, I have noted above. But what is most remarkable in this present introductory Vision is this, That the vision of the *Scripture of Truth* which follows, and is a description of Affairs from the times of the *Persian Monarchy* to the end of the world, being of such great importance, (the Affairs of the Church not only Jewish but Christian being so lively described therein) that which is most remarkable I say is, that as in the *Apocalypse* to Visions of like great comprehension and compass, so here to this Vision of so vast extent of time is there prefixed a very pompous introductory Vision: as there is before the *Prophecy* of the *Seals* which reaches from the beginning of the Christian Church to the end of the World, the representation of the throne of God prefixed and of the Four Beasts and the Four and twenty Elders. Before the *Prophecy* of the *opened Book*, which reaches also from the beginning of the Church to the Conflagration, there is a Vision of a mighty strong Angel clothed with a Cloud and a Rainbow about his Head, his face as the Sun and his Feet as pillars of Fire, &c. And lastly, before the *Prophecy*

of the *Seven Churches*, which is of the same extent with the forenamed Prophecies, there is seen in the midst of the *Seven Golden Candlesticks*, *One like unto the Son of Man clothed with a garment down to the foot and girt about the paps with a golden girdle; His Head and his Hair was white like Wool as white as Snow, and his Eyes were as a flame of Fire, and his Feet like unto fine Brass, and his Voice as the sound of many Waters.* Which is a representation of Christ according to the sense of all Interpreters on that place of the *Apocalypse*, and the thing is evident from the Text it self.

But how like to this description of Christ, in the *Apocalypse*, this of the Angel here appearing to *Daniel* is, I shall take notice in my exposition of the Vision. I will only observe for the present, that there being so pompous an Introduction to the Vision of the *Scripture of Truth*, which reaches from the times of the *Persian Empire* to the end of the World, that there must be most remarkable matters revealed therein, such as concern not only the *Jews* but the Christian Church as well as them, or else the Gate will be too big for the City.

1. In the Third year of Cyrus King of Persia, * namely, in the Third year of the *Persian Monarchy* begun upon the death of *Darius the Mede*, who immediately succeeded *Belshazzar*, the Grand-child of *Nebuchadnezzar*. A thing was revealed unto *Daniel*, (whose name was called *Belteshazzar*) There are Three names that occur in *Daniel* that sound like one another in the Hebrew, but are not the same; The first is of the Grand-child of *Nebuchadnezzar* called *Belshazzar*, in the Hebrew it is בלשאצר, which is compounded of בל, the Pronoun *W*. and אצר, which

which signifies *Theſaurum colligere*, where *Grotius* interprets it, *Belus eſt cujus opes*, q. d. *In Beli po-teſtate ſunt opes & imperia.*

The other two names in Helrew belong both to *Daniel*, and have a diſtinction in writing and ſignification, but they are writ alike in the Engliſh, viz. *Belteſhazzar*, and ſo other languages make no diſcrimination. But in the Hebrew the name that was given to *Daniel* by *Aſhpenaz* the Prince of the *Eunuchs*, is בלִטְשַׁאצַּר, which *Junius* in *Gregorius Gregorii* his *Lexicon ſanctum* interprets *Beli abdita theſaurizans*, from בל and לט, *abſconditum*, (though with ſomething an hard Hypallage) and from the Pronoun ש and אצַר which is *theſaurizare*. Which ſounds as if they would make *Daniel Arcanorum Beli theſaurarium* the *Treafurer of the Secrets of Belus*, underſtanding thereby the God of the *Babylonians*; which, new name partly becauſe בעל which is the ſame with בל is of a large and indifferent ſignification and may ſignify ſimply *Dominus*, and partly becauſe he could not help it, he bore as well as he could.

But here in this Viſion there is a variation of the writing, and it is not בלִטְשַׁאצַּר but בלִטְשַׁאצַּר the א being put before ש, whence *Grotius* would have it to ſignify (as if it were compounded of theſe parts, of ב and לט, which Prepoſition and Noun put together will ſignifie *latenter*, and ש א ignis, and צַר hoſtis) *Latenter ignis hoſticus*, And *Daniel* calls himſelf ſo, ſays he, ſignifying that thereby what he had predicted did ſuddenly and unexpectedly come to paſs upon the *Babylonians*. But yet though he a little changed the writing of his name, the ſound being ſo near that which was given him by *Aſhpenaz* Maſter of the Eunuchs, he

he thought fit to record it here as well as his own genuine name *Daniel*, which by long disuse in those parts was in a manner buried in oblivion, and therefore he thought requisite to record this more known name of his, that it might be more certain to those Nations, that this was his Prophecy. To this sense *Calvin* writes upon the place.

But indulging to a little liberty and putting אִשׁ for אִל, then בִּלְטַשְׁצַּר *Belteshazzar* may signify, *Homo hostis in abscondito*, whereby *Daniel* cries quits with them. For when they would have besmeared him with the name of their Idol *Bel*, as if he were a professed Client of his, this little change of the name declares himself to be inwardly a downright enemy to the *Babylonish* Idolatry, though always a faithfull subject to the Kings of *Babylon*, as all good men are to their Princes be they of what Religion they will, though they never close with the palpable errors and gross mispractices therein. **And the thing was true**, that is to say, the matter that was communicated unto him was not חִידָה *Chidah*, a prophetick Parable or Ænigm, (such as was communicated hitherto unto him under the Types or Figures of an Image of various Metalls, and of severally shaped Beasts, and therefore wanted an interpretation) but it was עֲמֶת, *Emeth*, a matter declared plainly and apertly without any such Riddles or figurative Involutions. **But the time appointed was long**, that is, this clear and plain Prophecy or Vision of the *Scripture of Truth*, without any Ænigmatical shadows, (which begins at the next Chapter and reaches to the end of *Daniel*) comprehends a long extent of time, even from the beginning of the *Persian* Empire to the end of the World

or

or Conflagration, as is exprest in the Apocalypse. And he understood the thing and had understanding of the Vision, that is, he understood the afore-said Prophecy of the *Scripture of truth*, (for *Vision* is here as much as *Prophecy*, as I noted above) it wanting no Interpretation, as those *Ænigmatical Prophecies* did. This further confirms that that passage [and the thing was true] is to be understood as I have expounded it, *viz.* that the matter was plainly delivered without any *Ænigmatical Figure* or Symbols of Beasts or Statues as in the former Prophecies. Otherwise if [and the thing was true] should be understood in that other sense as opposed to *False*, it would imply that the foregoing Visions were not true, than which nothing can be more false or absurd.

2. In those days, *i. e.* On a certain time in that Third year of *Cyrus* King of *Persia* after the adversaries of the *Jews* (notwithstanding the gracious Decree of *Cyrus*) had so prevailed with *Cambyses* his Son, his Father being busy in a foreign War against the *Scythians* and others, as to hinder the building of the Temple, as it is recorded in *Ezra*, Ch. 4. *That they hired Counsellors against them to frustrate their purpose all the days of Cyrus King of Persia.* ¶ Daniel was mourning three full Weeks. And the reason thereof I have already specified, the Hebrew has it שבעה שבועות, Three Weeks of days in counter-distinction to the *Seventy Weeks* in the foregoing Prophecy, which signify *Weeks of years*, that when in any Prophecy it self of *Daniel*, Years or Weeks or Days are mentioned, and nothing intimated to the contrary, it may be presently taken for granted, that it is to be understood of *Prophetical Years*,

Years, Weeks and Days. Which being an observable Rule in *Daniel*, the putting days for years can bring no obscurity on the Prophecy, whereby it may less deserve the name of *חֶסֶד*, *Emeth*, a plain Prophecy.

3. I ate no pleasant Bread, neither came Flesh nor Wine in my Mouth, neither did I anoint my self at all, which implies at other times he did all these, especially he being in that quality in the Kingdom that he was. But now in these Three Weeks of Days he earnestly humbling himself before God in the behalf of his Nation and Religion, he abstained from all these things, (which otherwise it was lawfull for him and accustomed to use) to recommend himself the more to God, and make himself more fit for Prayer, Contemplation and Devotion. **All three whole Weeks of Days were fulfilled.** Though there be no Prophetickall Mystery in these days, they being simply taken for days not for years, yet that he would determine himself to *Three Septenaries*, there may be some *Cabbalisticall Arcanum* therein, though it may be more curious than needfull. They may signify a consummate subduing of the Flesh by abstinence, for the fuller enjoyment of the Fruits of the Spirit or Divine influence of the Holy Trinity according to that of *Prudentius* the Christian Poet.

*Parcis villibus expeditur venter
Infusum melius Denm receptat.*

4. And in the Four and twentieth day of the First Month, as I was by the side of the great River which is *Hiddekel*. The vulgar Latin from the *Septuagint* calls it *Tigris*, And the Prophet here calls it the great River, because of the breadth of it.

it as it touches upon the Prefecture or Province *Sufiana*, which *Daniel* was set over, and where he was at the sight of this Vision. The head of it is in *Armenia major* as *Pliny* says, and therefore having come so long a way before it arrive at *Sufiana*, and being increased by several Rivers running into it, it may well become great. It runs on the West side of *Ulai* or *Ulaeus* which passes through *Sufiana* too, has its name as *Pliny* reports (Lib. 6. c. 27.) by reason of the swiftness of its course, from an Arrow, *Ita appellat Medi Sagittam*, as if *Tigris* were from the Chaldee *נִי* the Hemantik *ח* being prefixt, from whence it will be *Tegiris*, and after *Tigris*. And the Hebrew name *חִדְקֵל* *Hiddekel* is given it for the same cause, from *חָרָר* *acuit*, and *קָלָל* *levem ac velocem esse*, which were a name as proper at least for an Arrow as for the River *Tigris*. But this makes not much for the understanding of the Vision. See *Gregor. Gregorii n. 191*.

5. Then I lift up mine Eyes and looked and behold a certain Man clothed in linen. This is the very same Angel in humane shape that appeared unto *Daniel* when he was near the River *Ulai*, which *Calvin* not without Reason concluded to be Christ, called there *Palmoni*. And therefore it will be less rash to conclude this angelical shape to be Christ here too, and consequently to be the same Person in both places, which will be undoubtedly true, if it appear that this Angel here is Christ, that brought the *Israelites* out of the Land of *Aegypt*, gave them a Law on Mount *Sinai*, settled them in the Land of *Canaan*, and bestirs himself here in their behalf in their Captivity at *Babylon*. Now I think I have proved evidently enough in my *Exposition of the Apocalypse*, or rather it is plain at first

fight, that the representation there of one like the Son of Man, Ch. 1. amongst the golden Candlesticks, is the representation of Christ. And therefore if that be the lively picture of this Angel described in *Daniel*, we may well conclude that this Angel here in *Daniel* is Christ. To take notice that here in *Daniel* he is said to be אִישׁ אֶחָד *a certain Man*, but in the *Apocalypse* one like to the *Son of Man*, as a Picture is to him of whom it is the portraiture, is one of the least observations.

But it follows, *Clothed in Linen*, the Hebrew is לבוש בדים, which in this place the Septuagint render ἐνδεδυμένῳ βαδδεν. but *Ezek. Ch. 9. v. 2.* they render it ἐνδεδυμένος ποδήρη. It is remarkable what *Grotius* says upon this of *Ezekiel*, *Idem habitus hic* & in *Dan. 10. 5.* & 12. 6, 7. *datur Angelo qui Pontifici maximo*, that is, to *Aaron* the type of Christ. But from hence it is plain that לבוש בדים is the same, that ἐνδεδυμένῳ ποδήρη, which are the very words in the *Apocalypse* Ch. 1. 13. *Clothed with Linen*. And that therefore in both the Visions the Angel in humane shape was clothed with the Pontifical Garment down to the Foot, or both clothed with Linen, which signifies the same thing, namely such Linen or pure fine Silk as the High Priest was clothed in. And as it is here said in *Daniel*, *Whose Loins were girt with fine Gold of Uphaz*, so in the *Apocalypse* it is said, that he was girt about the Paps with a golden Girdle; wherefore to be girt with a golden Girdle is proper to them both, only in the one the place is mentioned from whence the Gold comes, but in the *Latin* it is only *Aurum obryzum*, which signifies only pure Gold, of which both their Girdles are supposed to be made. And *Uphaz* or *Ophaz* signifies *Aurum optimum* as *Gregorius*

rius Gregoriz has noted, I suppose most properly *optatissimum*, from אִוֵּר *optare to desire* and אֶוֶר *Aurum*, as if it were אֶוֶר אִוֵּר *Aurum optatum*, from whence by detrition of one of the ו and the א it is אֶוֶר *Ophaz* or *Uphaz*, for it is writ both ways. And *Gregorius Gregorii* says, it is a place (as also *Calvin*) so called from the good or choicest Gold there. *Grotius* conceives upon *Jer.* 10. 9. that *Ophaz* is the Island *Topazos* which *Pliny* makes mention of, which it may be might be so called from אֶוֶר אִוֵּר which is the same with אֶוֶר אִוֵּר. But these things as less material I willingly pass by.

6. **His Body also was like the Beryl.** The Hebrew word is תַּרְשִׁישׁ which signifies the *Sea* as well as *Beryllus Thalassius* sive *Marinus*. The Septuagint keep the same word rendring it θαλασσεύς. Now the *Sea* signifying a multitude there is mention of this *Tharfis* to signify the Party here described to be no private Person but the Prince of a multitude, and that the People is represented together with the Prince. Which same thing is notified also in that representation in the *Apocalypse* though not by this Symbol of *Tharfis* or the *Beryl*. **And his Face as the appearance of Lightning.** For this, in the *Apocalyptick* representation is there put, *His Head and his Hairs were white as Wool as white as Snow*, and the whiteness of *Snow* has a very dazzling brightness in it like that of the *Lightning*, which is also a white splendour not red like *Fire*, nor is the flashing motion of it necessarily implied but only the bright colour, so that the *Snow* and it may signify the same thing, a mature clearness and serenity of mind. But now they agree again in the very words. Here it is said, **And his Eyes as lamps of fire,** and there, *And his Eyes were as a flame of Fire*: Here,

And his Arms and his Feet like in colour to polished Brass; there, *And his Feet like unto fine Brass as if they burned in a Furnace.* And lastly here it is said, *And the voice of his words like the voice of a multitude*; and there likewise, *And his Voice as the sound of many Waters*; and Waters unquestionably are a Prophetical Symbol of a multitude. Whence I say, Christ is described in both places together with his Church, the *Jewish* in *Daniel*, and the *Christian* in the *Apocalypse*. And the Prophetick Symbols signify much what the same things in them both. The greatest difference is, in that the mention of the *Beryl* or *Tharss* is left out; but it only signifying a multitude, the multitude is expressly put in, in the close of the Apocalyptick description, to supply its place. And Brass brightened by *Rubbing* or *Polishing* and *Purified* by the *Fire* will signify the same things, the tryal of Affliction and the being bettered by it. But it is not necessary to insist over minutely on these things; it is evident enough from what so easily offers it self, that this Angel is that very *Palmoni* that appeared to *Daniel*, Ch. 8. 13. as they both being the same Christ bestirring himself in the behalf of his Afflicted people the *Jews*, and the latter having the same representation with that of him in the *Apocalypse*, Ch. 1.

9. And I *Daniel* alone saw the Vision, for the men that were with me saw not the Vision, At least they saw nothing but a Glorious light, as *St. Paul's* fellow-travellers did, when Christ appeared unto him going to *Damascus*, and yet they are said to see no body, because they saw not the distinct shape of the appearance, as here *Daniel* and it's likely there *Saul* did. But that *Daniel's* Companions saw something, is evident from what follows. But

a great quaking fell upon them so that they fled to hide themselves. Which implies they saw something whereby they were thus terrified, and that therefore this of *Daniel's* was a real *ἐμφανίσις*, or *Day-Vision*, and that he was in the place truly which he mentions, namely by the great River, the River *Hiddekel* or *Tigris* in *Susiana*.

8. **Therefore I was left alone and saw this great Vision.** As being better fitted for such Divine Communion by his Three Weeks preparation of Fasting and Devotion. * But how an Angel can make himself seen of one and yet not of others present, or whether the difference lie merely in the predisposedness of the persons that are to see, is a subtilé piece of Philosophy not requisite to enter upon in this place. But well may this Vision be called great, it being the sensible and distinct Presence of the Lord Christ. And there remained no strength in me, Being overcome and stounded at the Presence of so Glorious a Personage, as it follows. For my comeliness was turned in me into corruption, and I retained no strength.

9. **Yet heard I the voice of his words.** Though he was half dead in this strange consternation of mind, yet he heard the voice of this Illustrious Angel that was present with him. And when I heard the voice of his words, that is to say, But at the hearing the Voice of his Words, Then was I in a deep sleep on my face, and my face toward the ground. The like passage is there Ch. 8. 18. and therefore the like interpretation is to be given, namely, that he was so overcome and astonished at the Voice of this Angel as well as before at his sight, that it made him fall down into a soporiferous swoound.

swound with his face towards the Earth, his spirits did so fail him or quite retire through fear.

Thus were the natural or carnal powers abolished in a manner and annihilated, turned into a present Chaos and Death, before he could be raised up into a capacity to receive supernatural Illuminations. And it is the Fate of those that have a strong robustious carnal mind or wit, as they gladly would have it called, to be as incapable of understanding these Prophecies of *Daniel*, or any of the like nature, as he was before his humiliation and concidency of Spirit, of receiving them. I cannot forbear to bring in here that description of the Method of Divine Wisdome, *Siracid. Ch. 4. 17. At the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his Soul and try him by her Laws. Then will she return the streight way unto him, and comfort him and shew him her Secrets.* A figure whereof we have here in this Communicati-on betwixt *Palmoni* and *Daniel*.

10. **And behold an Hand touched me.** When he was fallen thus to nothing in himself through perfect humiliation and contrition, then an hand from without toucheth him, supernaturall power then is conveyed unto him, by due degrees, not all at once, nor *per saltum*, such inordinate motion having no harmony in it, nor soundness or safety, neither in things natural nor Divine. *They goe from strength to strength*, saith the Psalmist, though their beginning be but small as a mustard-seed. But we must first learn to creep and then goe, according as we may observe in the following words. **Which set me upon my knees and upon the palms of my hands.**

hands. But this however was a good hopefull beginning, it being in vertue not of our own strength but of that which is supernatural, which will carry us out to the end if we be faithfull.

11. And he said unto me, **O Daniel a man greatly beloved.** I have noted above that the original has it, *A man of desires*, and so may signify a man of great love towards God and his people, or a man greatly beloved of God and all good men. **Understand the words which I speak unto thee, and stand upright.** Thus was *Daniel* rouzed up and enabled to hear, understand and to take perfect notice of what was to be delivered unto him for the information of Posterity. **For unto thee am I now sent,** מִלְּפָנַי לְךָ *The word is the same from whence Shilo the name of the Messiah is derived.* Whence his being sent hinders nothing but that he may be Christ, who is said in severall places to be sent in the Gospel. **And when he had spoken this word unto me I stood trembling,** i.e. by the vertue of his saying unto me *stand upright*, I stood upon my legs, but I trembled withall as yet being not so thoroughly strengthened, or fearing what tidings this Angel might bring unto me.

12. **Then said he unto me, Fear not Daniel.** This was to encourage him and abate his trembling. **For from the first day,** namely of the three Weeks of Days, **that thou dost set thine heart to understand and to chasten thy self before thy God** by fasting, mourning and Prayer, **Thy words were heard,** Thy petition was granted. **And I am come for thy words,** that is, by reason of thy earnest and zealous prayer I am come unto thee. Behold the admirable Efficacy of earnest and sincere devotion that attracts to it, not only

only the Ministry of Angels, but brings down into converse the Son of God himself.

13. But the Prince of the Kingdom of Persia withstood me One and twenty Days. This is spoke by way of preventing an objection ; for if his Petition was heard the very first day of the Three Weeks of humiliation, *Daniel* might think strange that he heard no news of it before now. But to solve that difficulty the Angel tells him, that the Presidentiary Angel of the Kingdom of *Persia* with whom he contested, detained him that time. And it is admirable to take notice of the concurrence of *Daniel's* prayers and devotions, and the Activity of the *Invisible powers* for that which he prayed for. At the very same time while he prayed, they acted for the effecting the thing he prayed for. **But lo Michael one of the chief Princes came to help me.** This bringing in of *Michael* one of the chief Princes as assisting against the Prince of the Kingdom of *Persia*, shews plainly that the Prince of the Kingdom of *Persia* is an Angel as well as *Michael*, and therefore as *Michael* is the Presidentiary Angel of the *Jewish Nation*, so must the Prince of the Kingdom of *Persia* be the Presidentiary Angel of the said Kingdom of *Persia*. From whence it is plain that there are *Presidentiary Angels* of all Kingdoms and Nations.

To which purpose the ancient Fathers alledge that of *Deuter.* Chap. 32. 8. according to the *Septuagints* translation, as *Cornelius à Lapide* takes notice. *When the most High divided to the Nations their Inheritance, when he separated the Sons of Adam, he set the bounds of the People, κατ' ἀριθμὸν Ἀγγέλων Θεῶν*, according to the number of the Sons of God, not of the Children of *Israel*, they reading as it

it seems, not **ישראל** but **אל**, understanding by the *Sons of God*, the Angels. And with this agrees excellently well what follows in the Latine translation, *Pars autem Domini Populus ejus*, but the Lord's portion is the *Jews*, *Jacob* is the Lot of his Inheritance. This runs far more coherently than any sense I can find Expositors make of it, who read **ישראל** for **אל**. Which Text therefore implies that whereas other Nations have but Presidentiary Angels over them, the Lord himself, i. e. *Jehova Filius, Palmoni*, is the Governour or King of *Jeshurun* or *Israel*, and *Michael* the General of his Armies under him. But now for the Presidentiary Angels of other Nations * whether they be good Angels, as the general Authority of the Fathers seems to confirm, or bad, as *Gasper Sanctius* industriously endeavours to demonstrate, is a point too nice to be insisted on in so brief an Exposition, and therefore I will let it pass. **And I remained there with the Kings of Persia.** For I was left alone (so **נותרתי** will signify) as being the remainder of those that were with me, i. e. *Michael* and I were not both there together for a good while, I having sent him elsewhere, but at last he came again to assist or relieve me; whom leaving behind me in my place,

14. Now I am come to make thee understand what shall befall thy people, for whom thou didst so earnestly intercede in thy devotions, **In the latter days.** For yet the Vision is for many days. As it is said verse 1. *The thing was true, but the time appointed was long* : as if he should say, Thy great zeal and earnestness is concerning the deliverance of the *Jews* out of this present Captivity, and to know what their condition is like to be in reference to it. But I am,

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for

for the good of my people, come to make thee understand what will befall the *Jews*; or people of God at large, through the series of many ages, even to the end of all; what they shall suffer under the *Greek Empire*, what under the *Roman*, and what an happy restoring there will be of them towards the end.

15. And when he had spoken such words unto me, I set my face towards the ground and became dumb, that is, I lookt downwards towards the earth with all reverence and modesty, not being able to bear the glorious presence of this mighty Angel. And my astonishment from having beheld him was so great, and also from hearing his voice, that I was not yet able to speak. For that Fear, and the surprize of Admiration will stop the voice, is a thing vulgarly known, and noted, both in Poets and Historians as an effect of those passions.

16. And behold one like the similitude of the sons of men, not in a terrestrial body yet, though in humane shape. It is the same Angel, says *A Lapide*, which he had seen, and which had talked with him all this time, and he will allow him to be a Type of Christ, and *Calvin* mentions some that understand this person in the similitude of the Sons of men, to be Christ. Touched my lips, as he touched the Tongue of the deaf and dumb man, *Mark 7.* and crying *Ephphata* loosed his tongue, that he could speak, as *Daniel* after the Angel had touched his Lips, says, Then I opened my mouth and spake and said unto him that stood before me, O my Lord by the Visions my sorrows are turned upon me, and I have retained no strength. So overcoming was the glorious Presence of the Messiah, before he came in the flesh. These consternations of mind in *Daniel* thus often repeated,

repeated, set off the inexpressible eminency of the person he conversed with; and the huge weightiness of the matter that he was to convey unto *Daniel*.

17. **For how can the servant of this my Lord,** The Hebrew may be rendred, How can this Servant of my Lord ! For *נָדָב* *Zeb* here may be referred to *Servant*, as well as *Lord*, and then the sense is, How can so vile a servant, so wretched, poor and despicable a creature as I am. For here *Zeb* signifies as *Ishe* in Latine, a diminishing indication. **Talk with this my Lord,** that is, with such an one as this my Lord is. For here *Zeb* signifies eminency of Worth and Excellency, or height of Glory and Majesty. Which expressions of *Daniel* put *Calvin* to the trouble of making an excuse for him, and to shew, that this does *nihil detrabere Dei Monarchiæ*. But understanding here by this Angel, that Christ is meant by it, as I have proved he is meant thereby, this appellation of him by the name *נָדָב* conjoynd with so profound humiliation before him, can bear with it no scruple or difficulty at all. **For as for me, straightway there remained no strength in me.** So perfect an exinanition ought there to be of our own carnal mind and powers for the fitting us to receive the supernatural power from God, and those divine communications that flow from him. We ought to become breathless and liveless as it were to our natural and carnal sentiments and abilities, that we may be inspired from above, and receive the Influences of the holy Spirit.

18. **Then there came again and touched me, one like the appearance of a man,** that is, After *Daniel* was thus lost and confounded in himself, and found

no strength of his own carnal will and mind left (that we may pursue the *Moral Allegory* also of this Vision) and after the free and hearty acknowledgment of the same, then Christ in humane shape here, though not yet in humane flesh, touched him again. **And,** says he, **he strengthened me,** namely by his touch. So great virtue is there in the touch of the Divine body of Christ.

19. **And said, O man, greatly beloved.** What senses [greatly beloved] may bear, I have more than once intimated. **Fear not,** but instead of trusting in thine own wit and strength, trust in me. It is the sober boast of St. Paul, *I can do all things through Christ that strengthens me.* But that is more *Moral*, the more *Literal* sense is intimated in what follows, **Peace be unto thee.** Which friendly salutation shews, that he came for the good of *Daniel*, and for the good of his people the *Jews*, for whom he was so much concerned, **Be strong, yea, be strong.** And this is the word of him, of whom that is true, *Dixit & factum est.* For he is the Word by whose command all things were created. The repeating therefore of the command, is a note of his proportionating supplies according to the sincere acknowledgment of our defects and desire of being supplied from him. For it is upon *Daniel* that *man of desires*, that these communications are bestowed. **And when he had spoken to me, I was strengthened.** And by this strength perceived and acknowledged to come from without, not from our own natural and carnal principles, was *Daniel* encouraged to think himself prepared to hear the voice of Christ in things of greater concern, according as it follows. **And said, Let my Lord speak,** for thou hast strengthened me, that is, Thou hast enabled.

enabled me to be a fit auditour of thy instructions and informations.

20. **Then said he,** viz. the Angel, **knowest thou wherefore I come unto thee,** that is, thou canst not easily imagine what things and of what mighty concern I have to impart unto thee. **And now will I return to fight with the Prince of Persia,** viz. I will return to dispute or contest (*for so *Præliari* is taken in *Cicero*) with the Presidentiary Angel of *Persia*, after I have imparted what I have to communicate unto thee. **And when I am gone forth, lo, the Prince of Grecia shall come,** viz. the Presidentiary Angel of *Grecia*, for he will also put in for the Empire of the World, and to have the *Jews* under his command. And this is the reason of the mentioning of the Prince of *Grecia* here.

21. **But,** now that I may enter upon what I came to thee for, **I will shew thee what is noted in the Scripture of Truth,** that is, I will declare in plain words (without any Symbolical or Hieroglyphical figures, such as were used in the former Prophecies) the Divine Counsel and Purpose, so distinctly and orderly as if it were writ in a *Book*, which Writing therefore here is called *Scripture*, and for its plainness and unsymbolicalness, as I may so speak, כתב אמת, the *Scripture of Truth*. And I do not question but there is a certain correspondency betwixt this *Scripture of Truth*, and that *Book* in the *Apocalypse* first *Sealed* and then *Opened*. The Prophecy of which this *Scripture of Truth* contains, and the times also before the Epocha of the *Apocalypse*, from the *Persian* Monarchy to the said Epocha, which is fixt in *Tiberius* his Reign the Third of the *Roman* Emperours. **And there is none that holdeth with me in these**

these things but *Michael* your Prince, that is, there is none of the Presidentiary Angels of the Nations that holds fast to me but your Prince, which is *Michael* the Presidentiary Angel of the *Jews*, who is my General and therefore contains all the Powers or Forces under him. So little occasion is there, that Interpreters should be puzzled or move difficulties how one Angel only should be employed in carrying on and assisting the affairs of Gods People.

But we may note here by the by, that as *Michael* here is made the Presidentiary Angel of Gods people the *Jews*, so in the *Apocalypse* he is made the General to fight the Battles of the Christians, the Christians succeeding into the place of the *Jews* and being called or implied to be *Jews* or *Israelites* in several places of the *Apocalypse*. And the sense of this passage suits well with the interpretation of the former passages that make this Angel so Great and Glorious, and the same with *Palmont*, as it is here insinuated, that *Michael* is the *Generalissimo* under him, but that he himself is the *Lord of Hosts* properly so called and above this *Generalissimo*, that is, that he is Christ.

As is further confirmed out of the first Verse of the following Chapter which ought to have been the last of this, which contains the Proemial Vision to the great Prophecy of the *Scripture of Truth*: which
 Chap. 11. I. first verse is this. Also I in the first year of Darius the Mede, even I stood to confirm and strengthen him. Where [I] is repeated and an Emphasis put upon it, that that act should be imputed not so much to the Minister *Gabriel* as to himself that sent him, Ch. 9. 21. The man *Gabriel* whom I had seen

seen in the Vision before, viz. Ch. 8. 16. being caused to fly swiftly, touched me, &c. Now in the Vision before, it is manifest that *Palmoni* commanded *Gabriel*, saying, *Gabriel make this man to understand the Vision.* Therefore there is all the reason to think that *Gabriel* by the same *Palmoni* was caused to fly swiftly, *that is*, was sent speedily to touch *Daniel* about the time of the Evening Oblation, when he was at his devotions in the first year of *Darius the Mede*. But in that it is said, he stood to confirm and strengthen him, that is, to strengthen *Michael*, (as both *Grotius* and other Expositours, as *Calvin* confesseth, refer [Him] to *Michael*) by *Michael*, accordingly as is perpetually to be observed in the *Apocalypse*, that by Angels are understood the people over which they preside, is to be meant the people of the *Jews*, who with *Daniel* were strengthened and comforted by that Prophecy, Ch. 9. delivered by *Gabriel* sent by *Palmoni* unto him. Wherefore it is most evident also from this last reason, that this Angel that delivers to *Daniel* this Prophecy of the *Scripture of Truth*, is the same with *Palmoni* whom *Calvin* with judgment concludes to be Christ. Whence therefore the Angel, that delivers this book of the fate of the Church of God and of Kingdoms in reference thereto, which is the Prophecy of the *Scripture of Truth*, must also be Christ.

Which agrees admirably with that in the *Apocalypse*, Ch. 5. That it was onely the Lion of the Tribe of *Judah*, that is, Christ that had the priviledg of opening the *Seven-sealed Book*, and of looking thereon. Which privilege of so wonderfull comprehensive Prophecy he obtained upon the account of his foreseen obedience even to the death of the Cross, and

his

his actual undergoing thereof at the time appointed. And again, that this privilege may be solely reserved to him, that Angel also *Apoc. Ch. 10.* in my *Apocalypsis Apocalypseos*, I have plainly shewn to be Christ, who delivers the *Little book* to *John* to swallow down. Which haply amongst other reasons may be called *little* in that, comparing the *Epocha* thereof with this of the Prophecy of the *Scripture of Truth*, (which begins with the Reign of *Cambyses*, but that first in the Reign of *Tiberius*) it will be found to take in less time than that by five or six hundred years. But in this do they agree, both the Prophecy of the *Scripture of Truth*, and the Prophecy of the *Sealed Book* and *Opened Book*, that these latter Prophecies run through no other times than those of the Prophecy of the *Scripture of Truth*, though they run not through all of them, they beginning later by betwixt five and six hundred years, but they both reach to the end of all things or general Resurrection, and declare the same things of the same times, and are the Prophecies of the same great Prophet even of Jesus Christ the Son of God, as I have made manifest to the taking away of all Cavils and derogation to our Blessed Saviour, as if he put but in his sickle *in messem alienam*, into another mans Harvest, and had told by his Angel sent by him, *Apoc. Ch. 1.* nothing but what another, one *Daniel*, of old had told before him, saving that he was something more particular, and more copious in declaring matters. Which though it may be a pretty specious answer, and stand in stead, where there is no better to be found, yet this I here intimate, so absolutely stopping mens mouths from uttering any such derogatory stuff against the person of our Saviour, I think is worthy of all due consideration, viz. That

it was as well Christ himself that delivered this Prophecy of the *Scripture of Truth* to *Daniel* the man *greatly beloved*, as it was Christ himself that sent his Angel to *John*, whose name also signifies *gracious* or *greatly beloved*, to communicate to him the Prophecies of the *Sealed Book* and the *Opened Book* and of the *Seven Churches*.

And that this might be understood by the careful and intelligent Reader of this Proemial Vision, I conceive all those passages that set off the exceeding Grandeur and Majesty of this Angel, and the repeated Consternations of mind and humble deportments of *Daniel* towards him, are recorded, as the *Literal* scope thereof. Which does not at all exclude those *Moral* Insinuations I hinted in the Exposition of the Vision.

And thus much of this Vision Proemial to the Vision or Prophecy of the *Scripture of Truth*, which *Proæmium* reaches to the very second verse of the eleventh Chapter, as other Interpreters also have taken notice how ill the division is made. The eleventh Chapter should have begun at [And now will I shew thee the Truth] and there will we begin our Exposition of the *Prophecy of the Scripture of Truth*.

NOTES

Upon VISION V. Ver. 1.

Namely in the third year of the Persian Monarchy, &c.] *Gasper Sanctius* here moves a doubt how well this of the first verse of this Chapter [In the third year of *Cyrus* King of *Persia*] agrees with vers. 21. of Chap. 1. And *Daniel* continued even unto the first year of King *Cyrus*. Whence some Interpreters collect, that *Daniel* either lived no longer, or at least prophesied no longer than to the first year of the Persian Monarchy. But here *Sanctius* out of *St. Jerome* answers to his own scruple, That *Daniel* is to be understood to have continued in the *Babylonian* Court no longer than to the first year of *Cyrus* King of *Persia*. But afterward though he returned not to *Jerusalem* with other Captives, yet he was translated from *Babylon* to the *Medes*, where he obtained an honourable prefecture. And this is the account which *Saint Jerome* with others give of the place, which sufficiently takes away the seeming repugnancy.

Verf. 8. But how an Angel can make himself seen of one, &c.] *Theodoret* according, to *Gasper Sanctius*, is of opinion, that those that saw not, were struck with a kind of blindness which the *Greeks* call *ἀοραία*, as the *Sodomites* were that could not find the door, and those also that were sent from the King of *Syria* to apprehend *Elisba*. But *Cornelius* is point-blank against this opinion, and says expressly that the cause why *Daniel* alone saw the Angel, and not his companions, was not that *ἀοραία* wherewith the Angel might strike them, as that Angel that stroke the

the *Sodomites*, Gen. 19. 11. But, that *Angels* in assumed bodies as well as the *Blessed* in their glorified bodies, have the *species visibiles* of their bodies in their own power, and can transmit them to one, suppose *Daniel*, and divert them from another. Which opinion of *A Lapide* were yet more plausible if he understood that Angels need not assume bodies, but have bodies, *Æthereal bodies*, of their own, whose raies therefore not *Mechanically* (as in burning-glasses which direct the beams of the Sun, otherwise scarce sensible to the touch, so vigorously to one point, that they will set on fire matter combustible) but *vitally* they may direct toward one party by the command of their will and phancy, and slip by the other. And though the difference of some seeing and others not seeing at the same time the apparition of an Angel, may proceed from the Angel himself that directs the visibility of his body, the visible raies I mean thereof, to one party and not to another; yet there may be a difference also in the parties themselves present, whereby they may see some of them less distinctly, or not at all, others clearly and distinctly. And this I conceive to proceed from the purity, mildness and passivity of their Spirits. The Spirits of whose eyes are far less thick, and less fiercely agitated than others, these are more capable of seeing distinctly the subtle vehicles of Angels than others are. And therefore men of a more fierce, strong, robustious temper, are more inept to see any such *Spetra*, as it is observed of them. And as for madmen, whose Spirits are gross and hugely agitated, I conceive they do not so much see *Spetres* as raise them in themselves, by the strength and fieriness of their Imagination. So that what they see is more

properly to be called a *Phantasm* than a *Spectre*.

Verſ. 13. *Whether they be good Angels, &c.*] This controversy *Gasper Sanctius* purſues pretty copiouſly, and of himſelf is very much inclining to conclude againſt the authority of the antient Fathers, that the Preſidentary Angels of the Nations, of all but that of the *Jews*, were downright Devils. The two chief arguments are, Firſt, That the Devil is ſaid to be the Prince of this world, *John 12. 31. Now ſhall the Prince of this world be caſt out.* And *St. Paul, Ephes. 6. 11. For we wreſtle not*, ſaith he, *againſt fleſh and blood*, that is againſt Men onely, *but againſt Principalities, againſt Powers, againſt the Rulers of the darkneſs of this world* (of this world of darkneſs (an uſual Hypallage) this world comprized within the caliginous Air) *againſt ſpiritual wickedneſſes* (*πρὸς τὰ πνεύματα τῆς πονηρίας*, ſo it is to be read according to the *Syriack* verſion, *cum ſpiritibus malis*, againſt wicked ſpirits) *in high places, in τοῖς ἐνεγώνοις*, the ſame verſion has it, *qui ſunt ſub cælo*, viz. in the Air, for ſo ἐγώνος often ſignifies out of the *Hebrew*. Which paſſage of *Saint Paul* ſuits excellently well with this Hypotheſis of Preſidentary Angels in *Daniel*. But whether all Angels that are Preſidents of the Nations beſides ſuch as belong to the Church of God be downright Devils, is the controversy. And theſe two Scriptures are the firſt argument for the *Affirmative*, That ſince the Devil is ſaid to be the Prince of this World in diſtinction to the Church of God, and that in bringing the world into ſubjection to Chriſt, the Apoſtles fought againſt evil Spirits that had the Rule of this dark World, that were the *Κοιμωγετορες*, the Chieftains, Preſidents, and Emperours of it, that it is hence apparent, that the

the Presidentiary Angels, suppose, of *Persia* and *Greece* were Devils.

The second argument is from the contest of the Presidentiary Angels of *Grecia* and *Persia* with *Michael* and *Gabriel*, and indeed with *Palmoni* himself, which is the other argument which *Sanctius* brings and pursues with that tightness in answering all the evasions of the adverse party, that I must confess I do not wonder that he is so much inclining to this opinion of his, That these Presidentiary Angels of *Greece* and *Persia* were *Cacodæmones*, as he calls them, downright Devils, rather than good Angels. Though it is hard on the other side to conceive, that mere *Quintessential* Devils, such as consist onely of envy, pride and malice, and pursue evil for evils sake, should be Presidents over Nations. Wherefore in respect of such Devils as these, we may with the Ancient Fathers conclude them to be good Angels, but in respect of that more holy and divine grace, such as Christ was anointed with in a measure far above his fellows, but such as by his means all of his Kingdome properly so called, in some measure partake of, and are expressly, and from the root of their life the Sons of Light and Love, we may, I say, comparing those Presidentiary Angels of *Greece* and *Persia* with these of Christs Kingdom, conclude them not to be good Angels but Devils.

If any one will adventure to say, That there is some such Analogy betwixt *Michael* the Presidentiary Angel of *Judea* and the Presidentiary Angel of *Greece* or *Persia*, as there is betwixt the most holy and most regenerate Christian King or Emperour, and some other Emperour or King that is neither styled Christian nor is regenerate, haply he may not be

much

much out of the way. But I leave to every one to think of such things as these, in such a way as will be with most ease and satisfaction to himself, provided he shrink not from the belief of that which is so manifest here in *Daniel*, viz. that there are *Presidentary Angels* over Nations and Countreys.

Verf. 20. (For so *præliari* is taken in *Cicero*)] Epist. 13. *ad Attic.* Lib. 1. *Quomodo ego minus quam soleam præliatus sum*, and within a line or two after, *Ego enim quamdiu Senatûs Autoritas mihi defendenda fuit, sic acriter & vehementer præliatus sum, ut clamor concursusque maxima cum mea laude fierent.* And a little afterwards persisting in the same Metaphor and bragging, *quàm fortis esset* (which also is a military expression) *Dii Immortales*, says he, *quas ego pugnas & quantas strages edidi !* So easily is 𐤒𐤕𐤕𐤕, which the *Seventy* render τὸ πολεμῆσαι, understood of dispute or arguing the case, whence the Disputative or controversial *Divines* are also called *Polemicall*.

VISION VI.

Which is the Vision or Prophecy of the Scripture of Truth, which reaches from the second verse of the eleventh Chapter to the end of Daniel.

2. AND now will I shew thee the Truth, that is, Now will I declare unto thee things to come in a plain intelligible way, touching the Kingdoms of *Persia* and *Grecia*, and also the *Roman Empire*,

Empire, not resembling the first to a Bear or Ram,
 the second to a Leopard or Goat, and the third to
 a monstrous Beast with Iron teeth, but delivering
 the matter without any Prophetick Ænigm or Pa-
 rable, you shall hear from me the bare Truth in easy
 and vulgar words. Behold there shall stand up yet
 three Kings in Persia, viz. *Cambyfes*, *Smerdis* and
Darius Hystaspis, which that particle [yet] seems
 to imply, as if it should hint to us, that they are three
 beside *Cyrus* the then present King of Persia, so that
Cyrus is not to be taken into this reckoning. And
 the fourth shall be far richer than they all. Which
 fourth is *Xerxes*, the same who is called *Abasuerus*
 (in the book of *Esther*) who married *Esther* the
Jewish Virgin; and *Herodotus* records the name of
Xerxes his Queen to have been *Amestris*, which ma-
 nifestly has the sound of *Esther* in it, whatever the
 syllable *Am* prefixed may signify, whether it be from
 אהם which signifies *Sol*, her beauty being such an
 Inflammatory to love, or from אהמא mater. For such
 in a wonderfull manner was she to her Countrey-
 men the *Jews*, whose lives she saved from the ma-
 lice of *Haman*, which was no less to them than
 their mothers did for them that first gave them their
 lives. But if we are to read as *Joseph Scaliger*
 would have it אהמא and that there is the like
 composition of the name of the Father of *Aman*,
 viz. אהמא, this is not so consistent with our for-
 mer conjectures: but what אה in the composition
 of those two names signifies, neither *Scaliger* nor a-
 ny one else I know, can tell us. However so be
 that *Esther* be but acknowledged to sound in *Ame-*
stis Xerxes his Queen, I am content.

Now.

Now for the riches of this *Xerxes* or *Abasuerus*, all Histories ring of it, and the Book of *Esther* will assure us thereof, which says he reigned from *India* even to *Æthiopia*, over an hundred and seven and twenty Provinces. And *Justin* Lib. 2. notes of the riches of *Xerxes*, that though his Army was so numerous that they drunk up rivers, yet his riches were so great that the expence of so vast an Army nor any other occasions could exhaust them. So hugely is it verified of this fourth King, that he was far richer than they all, and that therefore there is no doubt but that it is *Xerxes*.

Which yet is further confirmed from what follows, And by his strength through his riches he shall sit up all against the Realm of *Grecia*. The expedition of *Xerxes* against the *Greeks* is so vulgarly known and copiously set down in *Justin*, *Diodorus*, *Siculus* and *Herodotus*, that to remind the Reader of it is sufficient. And that he did stir up all against the Realm of *Grecia*, is I think very plain if we consider the numerosness of his Army as it is described in *Herodotus* Lib. 7. Cap. 186. where he reckons up no less than twenty six hundred thousand and forty one thousand six hundred and ten *ἄνδρες μάχιμοι*, fighting men, to which he adds *τὴν θερπυνίαν τὴν ἐπομὴν τέτοιον*, the Attendants of the Army, that were to minister to them, and others that came along with them. All which put together, says he, made a number at least as big as that of the fighting men. So that there was in all at least two and fifty hundred thousand and eighty three thousand two hundred and twenty. And this, says he, is the number *τὸ σύνπαντ' ἑξαπύματ'*, of the whole Army, which he brought as far as to the *Thermopylae*. But for

for the number of the women to dress their meat, and of Courtizans, and Eunuchs, of Wagon horses, and other beasts of burthen, and of *Indian* Dogs, it was not to be told they were so many. Whence says he, I less wonder that it is reported that some Rivers were drunk up by them; which also *Diodorus* relates, and likewise the number of his Ships, that they were about one thousand two hundred. So that *Xerxes* by this account may well be said to have stirred up *all* against the Realm of *Grecia*. And he must needs be rich that could set out such a Fleet and maintain such an Armie, as I noted above. Thus notably is this Prophecy of *Daniel* fulfilled concerning this fourth King of *Persia*. Who came against the Realm of *Grecia* with an Army to quite overflow them and swallow them up at once. Of which *Xerxes* confiding in the numerousness of his Army, made himself sure in a manner, as we may understand by that discourse betwixt him and *Demaratus* that had been King of *Sparta*. See *Herodot.* Lib. 7. Cap. 101, 102, &c. For we have already produced enough to shew how fully the prediction is accomplished.

But why there are no more than four of the *Persian* Kings mentioned in this Prophecy, and why four, I conceive the reason is because the scope of this Prophecy is mainly to forewarn the People of God of the evils that would come upon them, or what mutations there would be in which they were concerned, whether *Jews* or Christians, and therefore the catalogue of the Kings of *Persia* is so short, but yet brought down to *Xerxes*, who would have swallowed up all *Greece*, as a fit transition to the expedition of *Alexander* against the *Persians*, which inti-

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mates

mates the reasonableness of the success which was given him by Providence as follows.

3. **And a mighty King shall stand up**, namely *Alexander* the great, **That shall rule with great dominion and do according to his will**, that is, All things shall succeed according to his mind. And it is *Curtius* his character of him, Lib. 10. *Fatendum est tamen cum plurimum virtuti debuerit, plus debuisse Fortunæ, quam solus omnium mortalium in potestate habuit.* He had the world in a string, as our English Proverbial Phrase is. So fitly is this Prophecy fulfilled in *Alexander*. But we will only take notice by the by, how like this is, which is a Transition from the *Persian* Empire to the *Grecian*, how like it is, I say, to that Transition from the *Grecian* to the *Roman*, Vers. 36. **And a King shall do according to his will.** In both which the transition is so little pompous and discriminative, that if the matter it self did not discover there was a Transition from one Empire to another, the Form of Transition would scarcely assure us of it. But being no man doubts but that here is a Transition (though the form be so slender and obscure) from the *Persian* to the *Grecian* Empire, so the slenderness and obscurity of the Form of the Transition (v. 36.) from the *Greek* Empire to the *Roman*, ought to be no prejudice to the reality thereof.

4. **And when he shall stand up his Kingdom shall be broken and shall be divided toward the four winds of Heaven**, namely, into four Kingdoms lying North, West, East and South. Which are the Kingdoms of *Thracia*, *Macedonia*, *Asia* and *Ægypt*, which belonged to *Lyfismachus*, *Cassander*, *Antigonus* and *Ptolemæus*. See what has been said above Ch. 8. **And not**
to

to his posterity. For within sixteen years space after *Alexander's* death, not only *Aridæus* the brother of *Alexander* together with his mother *Olympias* were put to death, but also *Alexander* the Son of *Alexander* the Great and *Roxana*, and *Hercules* the other Son of *Alexander* by *Barsine* was killed, and *Cleopatra* the sister of *Alexander*. So fully is this passage accomplished [And not to his Posterity.] **For according to his dominion which he ruled.** As not having that strenuity and greatness of parts, nor that strength; his entire Empire being thus divided into four Kingdoms, which therefore was a weakening to it, and made it subject to dissentions amongst themselves, besides that there were several other Satrapies which other commanders of *Alexander* were possess of, distinct from those four Kingdoms, which was a further weakening thereof; as it follows. **For his Kingdom shall be plucked up even for others besides those.** The Hebrew word which our English translation renders, *shall be plucked up*, is rendered by the *Septuagint* ἐκτιλῶνται, and by the *Vulgar*, lacerabitur, from the *Septuagint* ἐκτιλῶνται. For τίλας signifies *Quisquilie*: Whence is intimated into what a many little shreds this great Empire would be discerped after his death, which is most fitly understood of those lesser portions they had, who are related to here, besides those four, namely *Lyfimachus*, *Cassander*, *Antigonus* and *Ptelomæus*. For *Eumenes*, *Philotas*, *Menander*, *Leonatus*, *Seleucus* and others had their portions distinct from those four, whereby the main body of *Alexanders* Kingdom possess by them, was the more weakened.

5. And the King of the South shall be strong, that is, *Ptolemæus* the Son of *Lagus* King of *Ægypt*.

He speaks onely of the Kings of the *South*, and of the *North*, that is, of the Kings of *Ægypt*, and of *Syria*, because the affairs of the *Jews* are most concerned in them. And this very first King of *Ægypt*, *Ptolemæus* the Son of *Lagus*, he is taken notice of in Historians, for that treacherous exploit of his, of the taking *Jerusalem* on the Sabbath day, under pretence of Sacrificing. But he posselt himself of the City they not arming themselves for resistance. For which *Agatharchides Cnidius* twitts them, as a fond people that preferred their superstition before their liberty. He carried many of the *Jews* at that time with him into *Ægypt*. See *Joseph. Antiq. lib. 12. c. 1.* And one of his Princes, that is, one of the Princes of *Alexander*, says *Grotius*; but if it be referred not to *Alexander*, but to *Ptolemy*, it may haply be one of those lesser Princes that he had a more special favour for: but either way it is *Selencus Nicator*, that is here meant, who got up first toward this greatness by the favour and countenance of this *Ptolemy*, as I noted above. **And he shall be strong above him.** *Selencus* shall outdoe *Ptolemy* in exploits of war. For having taken *Demetrius* the Son of *Antigonus* he added *Asia* to *Syria*, he overcame *Lyfmachus* King of *Thracia*, in battle, and *Antigonus* in *Phrygia*, as *Androctus* also in *India*, from which great exploits he purchased to himself the name of *Nicator*, or *Nicator*, as if we should say, *Selencus* the Conquerour. **And have Dominion,** That is plain from which has been said already. **His Dominion shall be a great Dominion.** And so it appears to have been by History, as *Grotius* has noted out of *Appianus*, according to whom his Dominion contained all these Countreys, *Syria*, *Phrygia*, *Mesopotamia*, *Bactriana*, *Arabia*, *Sogdiana*, *Ara-*

Arachosia and a great part of *India*, even beyond the River *Indus*. And *Appianus* adds in general, that he was by far the most potent of all the successours of *Alexander*, and that there were built by him near fifty Cities.

6. And in the end of years, that is, After a certain time, **They shall join themselves together**, that is, They shall be friends or confederates one with another, viz. the King of the *North*, with the King of the *South*. Not that the same Individual persons *Ptolemæus Lagi* and *Seleucus Nicanor* shall do this, but some of the succession of each of them. For the succession of the Kings of the *North* and of the *South*, or of *Syria* and *Ægypt*, are in the Prophetick style spoke of, as of two single Kings continuing all that time of their Kingdomes. Which is a thing so obvious and known, that it hinders not at all, but that this Prophecy may be called the Prophecy of the *Scripture of Truth*, for all that. For the Kings **Daughter of the South shall come to the King of the North to make an agreement**. The Hebrew word is **וְהָיָה** which signifies *Rectitudes*, and the *Septuagint* render it *ὁμοθυμας*, *Agreements*. For the agreeing of things is to set them right and straight. This Kings daughter therefore of the *South* is *Berenice* the Daughter of *Ptolemæus Philadelphus*, Son and Successour to *Ptolemæus Lagi*. She it seems was sent to the King of the *North*, viz. to *Antiochus Theos* King of *Syria* and *Asia* and grandchild to *Seleucus Nicanor*, to beget peace and amity betwixt those two Kingdoms, with a vast dowry of gold and silver, so that by this marriage betwixt *Antiochus Theos* and *Berenice*, these two Kingdoms might be held together in a firm league: Otherwise the proffer seems needless, *Antiochus* having already a wife, viz. *Lao-*
dice,

dice, and two children by her, *Seleucus Callinicus* and *Antiochus*. But accepting of *Berenice* for his wife, and promising that he would not have *Laodice* for any other than a concubine, this proved an ill business both to him and to *Berenice* at last. For he receiving afterwards *Laodice* into favour, and calling her back to Court, she made shift to poison her husband *Antiochus*, and get *Berenice* and her young child she had by *Antiochus* to be slain, according as it follows predicted by *Daniel*. **But she shall not retain the power of the Arm**, that is, She shall not have that strong Interest at Court, nor remain in that authority she seemed to have at first, the mind of her husband being afterward carried to his former wife *Laodice*. **Neither shall he stand**, not *Antiochus* himself, For *Laodice* suspicious how constant he might prove in his love to her, got him to be poisoned. **Nor his Arm**, The *Hebrew* is *וְיָמָיו* and may be translated, *Nor his seed*, viz. that offspring which he had by *Berenice*, his little Son he had by her, who was killed with her. **But she shall be given up and they that brought her and he that begat her**. The truer reading is, *and that son of hers*, or, *he whom she brought forth*. For that is the most obvious sense of *וְהַלְוִיָּהּ*. **And he that strengthened her in these times**, that is, Those who were with her and took her part as friends and comforters. But she and her little son and all her Confidants would go to the pot. Even as it came to pass in the *Daphneum* at *Antioch*, where she had shut her self up, and might have been safe through the help of friends that heard thereof, but that she was betrayed, and so she and her little son murder'd by *Seleucus Callinicus* her son in law. So bad an end had a matter ill begun. See *Justin*, lib. 27. c. 1.

7. But

7. **But out of a branch of her roots.** It seems to be an *Hypallage*, as *Gasper Sanctius* also takes notice, for [But out of the roots of her branch] that is, from the root or stock from whence she and her little son was, that is, from *Ptolemæus Philadelphus*, who was her father. **Shall one stand up in his estate.** The *Hebrew* is כּוּם עַל where there is plainly an *Ellipsis* of a *præposition*, suppose על; *super basin ejus*, so *Vatablus* supplies it. He shall found his quarrel upon the right that the young child had, if he had had strength and been alive, to revenge his mothers death. This therefore is the brother of *Berenice*, *Ptolemæus Euergetes*. **Which shall come with an Army and shall enter into the fortress of the King of the North,** that is, Shall fall into the Territories or Frontiers of *Seleucus Callinicus* the King of *Syria*, who killed *Berenice* and her little Son. **And shall deal against them and prevail,** that is, He shall make war against them, and have them so much in his power, that he may do what he will with them. He shall have very easy and mighty success.

8. **And shall also carry captives into Egypt their Gods with their Princes and with their precious vessels of silver and of gold.** *St. Jeromes* comment upon this place is full enough. *Ptolemæus*, saith he, prevailed so far that he took *Syria* and *Cilicia*, and the upper parts beyond *Euphrates*, and almost all *Asia*, and when he heard there was sedition moved at home in *Egypt*, he spoiling the Kingdoms of *Seleucus*, brought away with him fourty thousand Talents of silver, and two thousand five hundred Images of their Gods, amongst which were those that *Cambyfes* when he took *Egypt* carried away with him into *Persia*. For which feat of bringing back again their Images that

were

were violently taken from them so many years agoe, the *Ægyptians* being a very superstitious people, he obtained the name of *Euergetes* amongst them, as if he had been so great a benefactour to them in recovering their Images. Thus St. *Jerome* out of writers which he had the use of, but since have perished. **And he shall continue more years than the King of the North.** *Ptolemæus Euergetes* his Reign was six years longer than the Reign of *Seleucus Callinicus* the Son of *Antiochus Theos* by *Leodice*; his Reign was almost by one third part longer than his. And the Kingdom of *Syria* was made a Province by the *Romans* betwixt thirty and forty years before *Ægypt* was, if that may be also insinuated. But the former is more material, it implying that *Callinicus* durst not bouge against *Ægypt* all the days of his life, *Ptolemæus Euergetes* who got so full a victory over him (which would naturally daunt his spirits) being still living.

9. **So the King of the South, *Ptolemæus Euergetes*, shall come into his Kingdom and shall return into his own land.** Which intimates his power and success to have been so great and with so little loss to his Armie, and with that ease, as if he had been Lord of *Syria*, and had free ingress and egress at his pleasure.

10. **But his Sons shall be stirred up.** Though that shamefull overthrow he had received, cowed the Spirit of *Seleucus Callinicus*, yet his two sons *Seleucus Ceraunus* and *Antiochus Magnus* after his death, and indeed after the death of *Ptolemæus Euergetes*, which was a further encouragement to them, be- stirred themselves to recover what their father had lost, and to that end gathered a great Armie as it follows.

follows. **And shall assemble a multitude of great Forces.** See *Polyb.* lib. 2. and lib. 5. And they were the more encouraged thereto, *Ptolemæus Evergetes* not onely being dead, but a person little beloved, a killer of his father, mother and brother, and therefore in derision called *Philopator*, succeeding him. **And he shall certainly come and overflow and pass through.** Though he began with the two sons, yet he changes the number plural here into the singular, because *Seleucus Ceraunus* died in the beginning of the enterprize, reigning scarce three years. Wherefore *Antiochus Magnus* is here meant by him that shall certainly come and overflow, &c. For he did overflow *Judea* and *Cæle Syria* by the treachery of *Theodotus Ptolemæus Philopator* his Governour of that Province. **Then shall, he return and be stirred up even to his fortress.** And after this no peace being concluded, he shall again renew the war, and taking many Towns he shall at last come to *Raphia* an exceeding well fortified Town in the confines of *Ægypt*. See *Polybius*, lib. 5.

II. **And the King of the South shall be moved with choler and shall come forth and fight with him, even with the King of the North,** viz. *Philopator* with *Antiochus Magnus*. For though *Philopator* was but a sluggish voluptuous person, and given to his ease and pleasure, yet when his proper Kingdom was in such imminent danger, he was enraged, and thought it was time to bestir himself for fear he should not only lose *Syria* but *Ægypt* too. **And he shall set forth a great multitude.** Seventy thousand foot and five thousand Horse, and seventy three Elephants. **And a multitude shall be given into his hand,** that is, He shall take many prisoners of the Army of *Antiochus Magnus*. Which is the thing that the Author of the

the third Book of *Maccabees* expressly sets down, and that the success was from the passionate importunity of *Arfinoe Philopators* sister, who ran up and down from one part of the Armie to the other with her hair disheveled and hanging about her shoulders, and by promises and earnest intreatings driving the soldiery to fight with more than ordinary resolution and courage, whereby they won the day, and took many Prisoners. *Grotius* out of *Polybius* names four thousand, and the rest were killed or routed and put to flight.

12. And when he hath taken away the multitude, that is, When he hath partly taken captive, partly killed, and so taken them out of the way, and partly put to flight and scattered the multitude of *Antiochus* his Armie, and thereby driven them away from his Territories. His heart shall be lifted up, His heart that was oppressed and depressed with fear and anxiety before, will be now more lightsome and exalted, and give it self the swing to satisfy its own lusts, in this security, by his unclean conversation with *Agathoclea* the singing wench and *Agathocles* her brother, and will rudely and prophanely at *Judea* not onely come into the Temple, but rush into the Holy of Holies against the advice and persuation of all either pious or prudent By-standers. See the third Book of *Maccabees* Ch. 1. And he shall cast down many ten thousands, but he shall not be strengthened by it. The sense is (for of this latitude is the signification of the particle ו) And though he shall cast down many thousands (for so מֵאֲלָפִים may signify an indefinite great number, and not exactly *Myriads*, as all Interpreters agree) Yet shall he not be strengthened by it. Though that great Armie of *Antiochus Magnus* was quite vanquished by him, yet *Antiochus* himself escaping

ping he will appear again in the field and undoe all that hath been done, alter he has espied an opportunity for his purpose. The Idleness, Luxury and Sottishness of *Philopator* made this great advantage he had got against *Antiochus*, to signify nothing.

13. For the King of the North shall return and shall set forth a multitude greater than the former. He shall again gather an Army and that greater than the former. And shall certainly come after certain years, that is, These things were a brewing for a certain time while he observed the luxury and dissoluteness of *Philopator* and his mindlessness of his affairs, which encouraged him to meditate this other War against *Egypt*, made him sure to come, and gave him hope of Success. With a great Army and much riches, With a great Army and well appointed. Which Armies sometimes are not, by reason of the want of money or whatever necessities are requisite for the good appointment of an Army. For the Hebrew word רכש signifies any Acquitt from רכש *acquisivit*, whence רכש a Post-horse or Mule has its name; wherefore by this word רכש I conceive is meant all the plentiful supply of necessities and fit accommodations for an Army, such as Beasts of burthen, Wagons, and Draught-horses, with the things they carry, &c. Which the Latins call *Impedimenta*, in English they are called the Carriage of the Army, Bag and Baggage, with these the Army of *Antiochus* was stored, which the English translation here renders, *much Riches*.

14. And in those times there shall many stand up against the King of the South. For *Philopator* having appointed *Agathocles* his Catamite and brother to *Agathoclea* the singing Wench, to be Pre-

fect over *Ægypt*, not only the Provinces subject to *Ægypt* rebelled, but *Ægypt* it self was vexed with seditions. And *Philopator* being dead and *Antiochus Magnus* having made a firm league with *Philip* of *Macedonia*, he was assisted by him upon condition of dividing the spoils equally upon victory; and hence, saith *St. Jerome*, is to be understood the meaning of *many standing up against the King of the South*, that is, the King of *Ægypt*. Which attempt was made in *Ptolemæus Epiphanes* his time, the Son of *Philopator*, of not passing four or five years of age, and the stress of affairs lay then upon that impure and dissolute Minister of State *Agathocles*. But the wisest act that *Philopator* did before his death, was his recommending his young Child to the tutelage and protection of the Senate of *Rome*, as you may gather out of *Justin* Lib. 31. **The Robbers of thy people shall exalt themselves.** The Hebrew word *פּרָצִים*, which is here rendred *Robbers*, does signify also at large *Effractors* or *Breakers*, and therefore the sense may be, Those of thy people which are Breakers of the Law or of the Union of the *Jewish* Church and Nation, some siding with the King of *Ægypt*, others with the King of *Syria*, they shall be puffed up, (namely those of the King of *Ægypt*'s side, as he carried many with him, viz. *Ptolemæus Lagi*, as you heard above, so considerable a party of *Jews* were there in *Ægypt*, and they had their correspondents also in *Judea*). they shall be puffed up in confidence of their Arms and the fresh remembrance of the former victory. **To establish the Vision**, that is, To fulfill or accomplish the sayings of the Prophets which denounce all evil to them that despise the Law. So *Gratius* upon the place,

place, according as it follows, **And they shall fall,** To fulfil those comminations by the mouths of the Prophet. Which were accomplished in the Victory of *Antiochus* against *Scopas*, *Ptolemæus Epiphanes* his General, and them whom *Antiochus* overthrew at the Spring-heads of the River *Jordan*; And when he had taken the Towns of *Cæle Syria* and *Samaria* that *Scopas* was possessed of, the *Jews* delivered up *Jerusalem* to him of their own accord, and helpt to beat *Scopas* his Garison-Souldiers out of the Tower he there had left them in, as *Josephus* tells us, Lib. 12. c. 3.

And now though this may be part of the sense of these words [to establish the Vision] and most accomodate to that very time; yet considering there was a continuation of these *Paritzim* in *Ægypt*, even to *Onias* the junior his time, and onward, I think there may be a glance also at a further completion of this passage in *Onias*, who in the time of *Ptolemæus Philometor* fled into *Ægypt*, and being favourably received there of *Ptolemee* obtained leave to build a Temple in the Nomus or Canton of *Heliopolis*, and drew a great many of the *Jews* to him, he pretending to fulfill the Vision of *Isaias* Ch. 19. vers. 19. *There shall be an Altar of the Lord in the midst of the Land of Ægypt.* Which Temple after it had stood 250 years, was in the time of *Vespasian* rased to the very ground. And though it stood so long, yet *St. Jerome* and other Interpreters think this feat of *Onias* here pointed at. But I leave it to the Readers judgement to consider it. *Grotius* his Interpretation touching the deserters of the Law at that time may be the first Impletion of the Prophecy, but this may be more particularly and eminently intended the fall of this Temple and the *Jews* at once.

15. So the King of the North shall come. For the King of the North, *Antiochus Magnus*, shall come, whereby these contemners of the Law shall smart for it. For this *Antiochus* was a great friend to the *Jews* that stuck to *Moses* his Law, and were no Prevaricators, but did things according to his prescript, as you may see in *Josephus* in the place abovenamed. **And cast up a Mount.** Against *Sidon* (saith *St. Jerome* who had the benefit of more Historians than are extant at this day) where he shut up *Scopas*, *Ptolemaeus Epiphanes* his General, so close and so long, that he forced him to yield. **And take the most fenced Cities,** according as I have noted above out of *Josephus*. **And the arms of the South shall not withstand,** viz. *Europus*, *Menocles* and *Damaxenus*, whom *Ptolemy* sent to relieve *Scopas* when he was shut up, but in vain. **Neither his chosen people,** namely those supplies that came with those three Commanders. **Neither shall there be any strength to withstand.** All attempts will be in vain.

16. But he that cometh against him, against the forces of *Ptolemaeus Epiphanes*, **shall do according to his own will,** Shall have compleat success, **And none shall stand before him,** And the *Jews* shall of their own accord deliver up the city to him, viz. to *Antiochus*. **And he shall stand in the glorious land,** viz. in *Judea*. The *Septuagint* do not venture to render the sense of **וְיָבִין** but retain the word, as if we should say, **And he shall stand in the land of Sabi.** Which I confess I suspect to be the name of the God of that Land, namely of the God of *Israel*, who is called the Lord of Hosts. Of his entering *Judea* and *Jerusalem* upon his vanquishing of *Scopas* I have hinted enough above. **Which by his hand shall be consumed.** The vulgar
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Latin has it so likewise. But the Interpretation suits not with History. For as I intimated above, *Antiochus Magnus* was very kind to the *Jews* (as you may see at large in a letter of his inserted by *Iosephus* into his *Antiquities*, lib. 12. c. 3.) granted them many Immunities, supplied their expenses for sacrifices and repairs of the Temple, with other Testimonies of his favour to them. Wherefore the true Interpretation of the place is, *Which shall be perfected by his hand*, that is, which shall flourish under his Power. For the word in the *Hebrew* כלה signifies as well to be perfected or consummated, as to be spoiled or consumed.

17. **He shall also set his face to enter with the strength of his whole Kingdom.** The more genuine sense I conceive is, and the *Hebrew* easily admits it, viz. [He shall also set his face to get into the power of his, namely of *Ptolemæus Epiphanes* his, whole Kingdom] that is to say, He was not content with the regaining onely *Cæle Syria* and *Judea* which were his Ancestours before, but he has a design to make himself Master also of *Ægypt*, there being such a fair opportunity by reason of the youngness of *Ptolemy*, and the present disorder of things there. **And upright ones with him.** And there are upright ones with him. But the *Hebrew* word is ישרים which I conceive may very well be the same with ישרים vers. 6. which signified *Agreements*. And so *Gasper Sanctius* also expounds it. But if it be not to be understood as before of a *Covenant* or *Agreement* but of men, then the sense will be, That *Antiochus* will bring along with him honest, fair conditioned men; and such as had a good repute withall, to help to carry on the match betwixt his daughter *Cassandra* and *Ptolemæus Epiphanes*. **Thus shall he do,** The *Hebrew* has.

has it *וַיַּעַן*, *And he shall do*, that is, It shall succeed. **And he shall give him the Daughter of women**, that is, He shall give him his daughter *Cassandra* *, the fairest of women, and *Cæle Syria*, *Phænice*, *Judea* and *Samaria* for a dowry with her, **Corrupting her**, that is, infusing such principles into her, if she would listen to him, as might make her instrumental by treachery to her husband to get her father *Antiochus* the Kingdom of *Ægypt*. **But she shall not stand on his side**, or, She shall not persist in such ways as her father would put her in. **Neither be for him**, She will make good her duty to her husband, and be faithful to him and loyal as to her husband and Prince, and not be seduced by her father. So that *Antiochus* his Politicks fell short of success in this design of marrying his daughter to *Ptolemæus Epiphanes*, though it was wisely enough done upon other regards, to shew himself by this match to be a friend to whom the *Roman* Senate was a friend, and also to strengthen his Interest by this alliance against the *Romans* if they proved his enemies. But the Text is plain enough already.

18. After this shall he turn his face unto the Isles. Which he thought he might do with the better security having laid so firm a foundation of friendship with the King of *Ægypt*, that worse plot which he was conscious of, being kept to himself, and *Cassandra's* piety to her father, though she was loyal to her husband, permitting her to discover nothing. By the *Isles* are understood any maritime Towns as well as Islands properly so called in the *Hebrew* Idiom. And he is recorded to have set himself to take the Sea towns of *Thrace* and *Greece*. **And shall take many**, even several Islands properly so called, as *Rhodus*,

Samos,

Samos, Delos and Eubæa. See *Grotius* on the place, but especially *Calvin*, that tells the occasion of *Antiochus* his setting his face toward the Isles, and how he came to be engaged in that war. But a Prince for his own behalf shall cause the reproach offered by him to cease, without his own reproach he shall cause it to return upon him. This translation is something obscure and confused, *Grotius* has rendred it out of the *Hebrew* into *Latin* very truly and cleverly thus. *Et cessare faciet Dux ipse in se contumelias, quinetiam contumelias illius in ipsum vertet*, that is, A Commander shall cause to cease his (that is *Antiochus* his) reproach against him, yea, and moreover he shall return the reproach upon himself, viz. upon *Antiochus*. This is the easy and natural sense of the *Hebrew* Text. And קצין is rightly turned in this place especially, a *Leader* or *Commander*. And both *Gasper Sanctius*, *Calvin*, *Cornelius à Lapide*, and *Grotius* interpret this of *Lucius Scipio* the *Roman* Commander, who brought it to pass that *Antiochus* should not only no longer despise and slight the offers of the *Roman* Senate, and infest their confederates with war, which they took as a great affront, but that the reproach at last should fall foully upon himself, he being wholly vanquished by *Lucius Scipio* at *Sipylos* a Mountain in *Asia Minor* near the confines of *Phrygia*, where fifty thousand of his men were slain and eleven thousand taken prisoners as *Justin* writes, and *Antiochus* brought to hard and dishonourable terms of peace, whereby he was bound to have nothing more to do with any part of *Europe*, nay that the *Romans* should have *Asia*, and he rest content with the Kingdom of *Syria*, that he should surrender all his ships and captives, and also defray the expences

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of the war. See *Justin*. lib. 31. He gave hostages also for performance of Covenant, namely his two Sons, *Seleucus* and *Antiochus Epiphanes*. Thus was the reproach cast upon the Roman Power by *Antiochus*, returned with usury upon himself at last.

19. Then shall he turn his face toward the fort of his own land, that is, Toward the Frontiers of his own Kingdom. Upon this passage *Cornelius* briefly thus, out of *St. Jerome*. *Antiochus* vanquished by the Romans, and commanded to bound his Dominion within the Mountain *Taurus*, went thence to *Apamia*, *Susa* and other of the more remote parts of his Kingdom, and then fighting with the *Elymites* he and his whole Army was destroyed; according as it follows. And he shall humble and fall and not be found. *Impinget & corruet*. Where *Impingere* to stumble, saith *Grotius*, is as much as *imprudenter segerere*, to act rashly and imprudently. For in *Justin*, lib. 32. cap. 2, it is recorded that *Antiochus* upon his robbing the Temple of *Jupiter Didymæus* by night, the thing being made known, *concurfu Incolarum cum omni militia interfectus est*. Where *Grotius* ingeniously conjectures that for *Didymæus* should be read *Elymæus*. Whence Saint *Jerome's* and *Justin's* account will fall into one.

20. Then shall stand up in his estate, Shall succeed in his place by right of Inheritance *Seleucus Philopator* the elder son of *Antiochus Magnus*, A raiser of Taxes. For his luxury put him upon the greater exigencies as *Calvin* observes, and we may be sure he would not spare the people, who did not stick to rob the Temple of the money there deposited for pious uses, who sent *Heliodorus* his Treasurer thither for that purpose, 2 *Maccab.* 3. 10. In the glory of the Kingdom,

Kingdom, It is rather to be rendred *upon* the glory of the Kingdom, that is, upon the riches thereof. For riches are the Political glory and decor of any Kingdom or people, whenas Poverty makes them look sordidly and contemptibly. But there is neither [In] nor [Upon] neither כ nor על in the Hebrew, but the Text runs thus, מעביר וגוש ודור מלכות, which is verbatim, *One that makes to pass up and down afflitters or oppressers of the beauty or glory of the Kingdom by exaltions or Taxes*, understanding by the decor or glory of the Kingdom, as before, the riches thereof. Of which Taxes, besides his own luxury, the expence of the war its being cast upon his father *Antiochus* by the *Romans* may be also an occasion or pretence, &c. But within few days he shall be destroyed, Which implies he shall reign nothing near so long as his father *Antiochus*, not passing a third part of his time, the one reigning but 12, the other 37. years. Neither in anger nor in battle. Neither by the sedition of the people nor by war with foreign enemies, but by the Treachery of *Heliodorus*, who, as it is thought, poysoned him, hoping and attempting to succeed him in his Kingdom, but he was kept off by *Eumenes* and *Attalus*.

21. And in his estate, in his place, shall stand up a vile person, נבזי signifies a despised or contemned person; Who is here that *Antiochus Epiphanes*, Son of *Antiochus Magnus*, and second brother to *Seleucus Philopator*. Who is here represented as despicable, not for want of wit or parts, but for his actions and manners. Which made the people when he would be called *Epiphanes*, which signifies *Illustrious*, call him *Epimanes*, which denotes a *mad man*, as he was of a cruel, turbulent spirit, and yet very servile, crouching

and flattering where it was for his own Interest. Besides he came unjustly to the Kingdom by defeating his Nephew the Son of *Seleucus Philopator*. But *Grotius* his short Character of him gathered out of *Athenæus* is most conspicuously applicable to the words of the Text. *Dicitur hic Antiochus*, saith he; *despectus, ob mores, ab omni non tantum Principis dignitate, sed ab honesti viri gravitate alienos. To whom they shall not give the honour of the Kingdom*. There being no colour for it at all, by reason of his ill manners, and which is the main of all, the right of Succession belonged to *Demetrius* the Son of his brother *Seleucus*. *But he shall come in peaceably, and obtain the Kingdom by flatteries, viz. by plausible pretences of administering the affairs of the Kingdom of Syria for the good of his Nephew Demetrius the true heir to the crown, and by making a fair shew of clemency and of kindness he shall win the hearts of the people of Syria to him.*

The ancient Fathers some of them by this vile person will have Antichrist alone to be understood, all of them, supposing it to be *Antiochus Epiphanes*, will yet have him to be a lively Type of Antichrist. But in this Prophecy of the *Scripture of Truth*, the downright *Literal* sense is the sense aimed at, and the sense intended as to the persons and actions described in it. And therefore this prediction concerning *Antiochus Epiphanes* is no more a prediction touching Antichrist, than the History of the *Jews* a prediction of the State of the Christians, and onely in this large sense can I admit *Antiochus Epiphanes* to be a Type of the *Papal Hierarchy*, or if you will of the *Popes of Rome*, who by flattering and crouching at first to the Civil Sovereignty (consider the Letter of *Gregory the Great* which

which he wrote to *Phocas* when he had slain his Sovereign *Mauricius* the Emperour :) By giving to themselves all alluring titles of *Servus Servorum* ; of *holy Father* ; of *Sponsus Ecclesiæ*, &c. And by pretending the care of all Christian people, and of the Emperours themselves whom they look'd upon always as pupils in Nonage, young weakly Wights, Wights scarce nine days old and that cannot see (for the *little Horn* only must have eyes) from such fine pretences as these got they the Government not onely of the people but of the Emperours themselves, whom they trampled upon, and made themselves in reality the Emperours of *Rome* and of Christendom in a manner.

That there is a conspicuous correspondency here betwixt the *Type* and *Antitype* I cannot deny, but the *Literal* and *Historical* meaning as I may so speak (for Prophecy , especially such an one as this, is a kind of an Anticipatory History) that is the main that is to be attended. We shall come to that part of the Vision that speaks of Antichrist without a *Type* or *Intus* hereafter at vers. 36. But till we come thither I find *Grotius* to be one of the most easy and coherent Interpreters ; in whose footsteps therefore I shall mostwath insist, till he turns out of the way, and then I shall shake hands with him and bid him adieu.

22. And with the arms of a flood shall they be overflowed from before him; namely *Heliodorus* his forces who murdered *Seleucus Demetrius* his father, prompted thereto perhaps by *Antiochus*; but doing the feat with a design for himself, to get to himself the Kingdom of *Syria*, he having raised forces for this end. But *Antiochus Epiphanes* with a specious pretence,

pretence, as doing all in behalf of his Nephew then at *Rome*, assisted with the forces of *Eumenes* and *Attalus*, shall quite overcome and rout this Armie of *Heliodorus*, and break in pieces all his Faction as it follows. And shall be broken, namely, the followers of *Heliodorus*. Yea also the Prince of the Covenant, viz. *Demetrius* the son of *Seleucus Philopator*, who may well be said to be the Prince of these Confederate forces of his uncle *Antiochus*, *Attalus* and *Eumenes*, he being indeed a Prince and heir to the Crown, and this war against *Heliodorus* seeming to be managed in his behalf. But the good success turned to his mischief by reason of the treachery of his uncle. And therefore he is said to be broken here as well as the followers of *Heliodorus*.

23. And after the league made with him, that is, For after the friendship professed by him to his Nephew *Demetrius* at *Rome*, with whom you may be sure he kept Intelligence, He shall work deceitfully, This is the cause that *Antiochus* his success against *Heliodorus* was the undoing of *Demetrius* as well as of him. He shall work deceitfully, by getting his friends at *Rome* to detain *Demetrius* there (though his father in kindness to *Antiochus* had sent him thither for an hostage in his stead) that he might better pursue his own designs in the mean time, as *Grotius* has noted on the place. And he shall come up and become strong with a small people. His beginnings in *Syria* shall be small, saies *Grotius*, but he shall grow up by degrees (as the Popes of *Rome* did.)

24. He shall enter peaceably even upon the fattest places of the Province. By degrees *Antiochus* will possess himself of the best places of *Syria*, as the *Roman Hierarchie* of the fairest and fattest Seats in *Europe*.

Europe. And he shall do that which his fathers have not done, nor his fathers fathers, he shall scatter among them the prey and spoil and riches, that is, *Antiochus Epiphanes* shall be a greater exactor of Tributes, and more profuse rewarder of his favourites and adherents, his souldiers especially, than any of his ancestors. This lavish liberality of his is taken notice of 1 *Maccab.* 3. 30. where he is said *in giving liberal gifts to have abounded above the Kings that were before him.* And the Papal Polity what tricks they have to get money, to say nothing of blood and violence against pretended Hereticks, and how able and lavish Rewarders they are of their stickling clients, is obvious to consider. None of the Emperours of *Rome*, the Popes Predecessours, comparable to him for that. ~~Pea and he shall forecast his device against~~ the strong holds even for a time. After he had taken the more easie and opime places, and encouraged his souldiers by liberally dividing the spoil amongst them, he afterward will set his mind to the taking of the more strongly fortified places, which will hold him longer tack and take him some time, which haply is meant by [even for a time.] But of the Hebrew it is better exprest thus [and that for a time.]

25. And he shall stir up his power and his courage against the King of the South with a great Army, that is, Against the King of *Ægypt*, *Ptolemæus Philometor*, because he pretended a right to *Syria*. And the King of the South shall be stirred up to battle with a great and mighty Army, viz. *Ptolemæus Philometor* King of *Ægypt*, whose two chief Commanders were *Eulaius* and *Leneus*. But he shall not stand. He shall not be able to withstand him,

him, but shall be put to flight and discomfited. For they shall forecast devices against him. There will be treacherous plots against *Philometor* and his Army.

26. **See they that feed of the portion of his meat shall destroy him,** that is, Some of his Domesticks, Ministers of State, and of great trust in his affairs, and in the very management of this War, will be false to him and betray him, and undoe him, and spoil the success of the battle. And his Army shall overflow, His Army shall be overflowed or overrun, *Oprimetur* has the vulgar Latin, *Obruetur*, *Calvin*, as if they read *רשע* not *רשע*. But if our English translation obtain, then [his] must be referred to *Antiochus*, not to *Ptolemæus Philometor*, accordingly as *Vatablus* also refers it. And many shall fall down slain, By the hands of *Antiochus* his Army. This battle was fought betwixt Mount *Casius* and *Pelusium*. So *S. Jerome* out of *Suctorius*, and so *Grotius* out of both. And touching many falling down slain it is said expressly concerning this battle, 1 *Maccab.* 1. 18. That *Ptolemee* was afraid of *Antiochus* and fled, and many were wounded to death.

27. **And both these Kings hearts shall be to doe mischief, and they shall speak lies at one Table.** They shall meet together at *Memphis*, *Ptolemæus Philometor*, and *Antiochus Epiphanes*, in outward shew Friends but inwardly suspicious Enemies and suspected one of another. But it shall not prosper. This palliated friendship will again break out into open War. For yet the end shall be at the time appointed. The Hebrew is *כי עוד קצ למועד*. For it is yet till the end will be at the time appointed, that is to say, there will be a space of time till another War

War break out, but it will certainly break out at the time appointed. So that there is an Ellipsis or omission of the thing which is to be understood from what went before and only the time mentioned, an Intercession of War is intimated till the time appointed.

28. **And he shall return into his Land with great Riches,** that is, with great Spoils, 1 *Maccab.* 1. 19. Thus they got the strong Cities in the Land of *Ægypt*, and they took the spoils thereof. **And his heart shall be against the holy Covenant.** This is the first coming of *Antiochus* into *Judea*, says *Grotius*, which the Writer of the first Book of *Maccabees* takes no notice of, it being so inconsiderable in respect of the second. By the holy Covenant here is meant the Law of *Moses* given by God, in which amongst other things, the right of Succession in the High Priesthood is determined. **And he shall do Exploits,** *Exploits* is not in the Hebrew. But the meaning is, He shall do according to his own mind and will, particularly about the High Priesthood, *Jason* and *Menelaus* by bribes and flatteries obtaining the High Priesthood of him, contrary to Law. **And return to his own Land,** He shall return out of *Judea* into *Syria*.

29. **At the time appointed he shall return,** This is the appointed time mentioned vers. 27. **And come toward the South,** that is, toward *Egypt*. But it shall not be as the former or as the latter. The Hebrew has it *לֹא תָהִיָּה כִּרְאשׁוֹנָה וְכִאֲחֶרֶתָּהּ*, which the *Septuagint* render thus, *καὶ οὐκ ἔσται ὡς ἡ πρώτη καὶ ἡ ἔχρη*, which is, *καὶ οὐκ ἔσται καὶ ἡ ἔχρη ὡς ἡ πρώτη*, or, *τὸ ἔχρη ὡς τὸ πρῶτον*. For the other seems to be an Hebraism, a *Feminine* for a *Neuter*. And so the

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Eatin has it, *Non erit priori simile novissimum*, that is, This second expedition of *Antiochus* against *Ægypt*, will not be so prosperous as the former.

30. For the Ships of *Chittim* shall come against him, that is, The Ships of the * *Romans* who were antiently called כִּיִּתִּים *Chittim* according to *Bochartus*, or at least the Ships of the Romans out of *Macedonia* who were antiently called *Chittim*, as there are plausible arguments for it. And in general, says *Josephus* *Antiq.* Lib. 1. c. 7. from *Cethima*, the antient name of the Island *Cyprus*, Πᾶσαι νῆσοι καὶ τὰ πλείω τῶν παρὰ θάλασσαν Χεθίμ ἐπὶ Ἑβραίων ὀνομάζονται, *All Islands and Maritime places are by the Hebrews called Chittim.* Whence it is no wonder that *Alexander* and *Persus* the last King of *Macedonia*, are said the one to come out of the Land of *Chittim*, the other to be King of the *Chittims*. So that these Ships of *Chittim* may be so called, whether from the *Romans* themselves, or because the *Roman* Navy came out of *Macedonia* after they had vanquished *Persus*, and made of that Kingdom a Province. For partly there, and partly in other places the *Romans* had a great Navy ready for any exploit. Therefore shall he be grieved and return. The cause of his desisting from his enterprize of invading *Ægypt* and of taking *Alexandria*, was *Popilius* a *Roman* Legate sent by the Senate to command him to forbear, the King of *Ægypt* having put himself under their protection. Wherefore *Popilius* taking ship presently upon this Commission sailed to *Ægypt*, and imparted the commands of the Senate to *Antiochus*. And this is all the Ships of *Chittim* that came to him then that I know. And I must confess I doubt whether כִּיִּתִּים here, which they render Ships, signify

nify Ships or no, and is not rather an Epithete of the *Chittim* or Transmarine people, such as the *Macedonians* and *Romans* were to them of *Syria*, and that the rather because if it signify'd the ships of *Chittim* it would not have been צ"י but צ"י in *regimine*, as they call it, thus צ"י צ"י. But צ"י being not a Substantive in *regimine* but an Adjective, it is an Epithete of the *Chittim*, or the more Northern and Transmarine people the *Macedonians* or *Romans*, and signifies as much as the *ferce, rude* or *rough Chittim*.

And thus may it peculiarly reflect upon *Popilius* his rough handling of *Antiochus*, who at his arrival very complementally receiving him, and upon their former familiarity at *Rome* offering to kiss him, was bluntly bid to forbear those ceremonies; and the decree of the Senate being produced and given him, and he making delays and pretending it fit to consult his friends, *Popilius* presently drawing a large circle with his stick about *Antiochus*, bad him forthwith consult his friends there upon the spot, nor pass out of the circle till he had returned answer to the Senate whether he would have war or peace with them; which rough carriage of *Popilius* so humbled him that he presently answered he would obey the Senate. Which passage in *Justin* lib. 34. cap. 3. suits mighty well with the very words in the *Hebrew* Text and *Septuagints* Translation, the one saying ונכה, And he will be *struck* or *broken*, the other καὶ ταπεινωθήσεται, And he will be *humbled*, viz. by this rough carriage of *Popilius*, as *Justin* also phrases it. *Adeoq; hæc austeritas animum Regis fregit ut paritutum se Senatui responderet*. The English [he shall be grieved] is less emphatical, and not so punctually answering to the niceties of History.

But certainly when *Antiochus* was thus struck, broken, and humbled, he was also grieved, and returned from *Egypt* in this discontented mood. And will have indignation against the holy Covenant. He will ease his grief and disburden himself of his rage he had conceived against the *Romans* that were too strong for him, upon the *Jews*, whom he could better master, and upon those especially that would most faithfully adhere to the holy Covenant nor forsake the law of *Moses*. So shall he do, he shall even return and have intelligence with them that forsake the holy Covenant. He will be sure to take this wicked course to ease his grief for his disappointed hopes of *Egypt*, and carry away what spoils he can from *Judea*, the City and Temple, that he might not seem to return into *Syria* empty; and for the better effecting his purpose he will practise with the Deserters of the Holy Covenant *Jason* and *Menelaus* and those of that faction.

31. And arms shall stand on his part, Though not the whole stock, yet arms or considerable branches of the stock, or people of the *Jews*. For so *Gasper Santilius* would have *Brachia* to signify, viz. the same that *Rami*, as if *צֶמַח* here were the seed *צֶמַח אַבְרָהָם*, the seed of *Abraham*, the *Jews*; as if the sense were, some of the seed of the *Jews* should stand on his part, such as *Jason* and *Menelaus* and that faction. And *Calvin* expressly upon the place, *Stabant ab ipso brachia, hoc est, non propriis opibus pugnabit sed fretus auxiliis ipsius populi*. Which is the same thing that is said of the little Horn or King understanding dark sentences Ch. 8. 24. And his power shall be mighty, but not by his own power, which I noted above to be a remarkable Note of Antichrist, not sustained so properly.

properly by his own power as by the power of the ten Kings *Apor. 17.* And they shall pollute the Sanctuary of strength, They shall enter into the Temple and take away the silver and the gold and the precious vessels and the hidden treasures, *1 Maccab. 1.23.* But it is here called *המקדש המעו*, the Sanctuary of strength, Quia Templum erat munitum arcis in modum, saies *Grotius*. And *מעו* signifies a fortified place or a Castle, and we may add, such here as in which the God of *Israel* with his heavenly Hosts and Priests and Levites, as it were, kept Garrison, the God of *Israel* being *עזרי צבאות* the God of Hosts, whence the land of *Israel* was called the land of *Sabi*, as I noted above.

But this their entring and robbing the Temple thus foreseen and predicted as well as permitted by the God of *Israel* for the trial of the faithfull, is the first degree of the *prophanation* thereof as *Grotius* has also noted. And shall take away the daily sacrifice, that is, King *Antiochus* shall send letters by messengers unto *Jerusalem* and the Cities of *Judah*, that they should follow the laws of the Gentiles, and forbid burnt-offerings and sacrifices and drink-offerings in the Temple, *1 Maccab. 1. 44.* That they should not serve God according to his own laws and precepts, but according to Paganick Rites prescribed by this Type of Antichrist. And this silencing the Law of God, and setting up the dictates of men is the second degree of *prophanation* even according to *Grotius* and an inlet to the grossest *prophanation* imaginable, and therefore it orderly follows, And they shall place the Abomination that maketh desolate, The Hebrew word is, *עושה קדש*, and may signify

nify either a *stupifying* Idol, or an Idol that makes *desolate*, the *Abomination of desolation*, taking Abomination for Idol as it so signifies.

And truly Idols in general in respect of them that worship them willingly and superstitiously, may well be called *stupifying*, it making their worshippers stupid, as very blocks as themselves whom they worship, as to all sense of the true Religious worship indeed. *They that make them are like unto them, and so are all they that put their trust in them.* And as for those that know the great vanity and gross Impiety of them, they are *astonished* to see that mortal men should ever so far degenerate as to fall down on their knees with their eyes and hands lift up to stocks and stones. But that this should be in the Church of God either *Jew* or *Christian*, whose hair would not stand on end at so horrid and detestable a spectacle? But these Idols may be said to make *desolate*, the Church of God, suppose, in that they will fright all good and conscientious men from her communion, or cause them to be murdered or massacred, Myriads of them, as it happened from the Church of *Rome*, for their not complying with her Idolatries. Such Abominations of desolation are Idols.

But to come more particularly to the present Idol brought into the Temple at *Jerusalem*, which is the third and last Profanation of the Temple, and which drew along all disorder and uncleanness with it, it is 1 Macc. i. 54. recorded thus. *Now the fifteenth day of the month Casleu in the hundred forty and fifth year they set up the Abomination of desolation upon the Altar, and builded Idol Altars throughout the Cities of Judah on every side. And when they had rent in pieces the Books of the law which they found, they burnt*

burnt them with fire, viz. That the people might not be instructed thereby of the unlawfulness of worshipping Idols. Which answers in analogy to the Popes forbidding the use of the Bible to the Laity; because he has filled the Church of God with Images and other trumperies, which the Bible declares against. This is the Abomination of desolation in general, set up in the Temple of God, though they have yet given it no name: but 2 *Macc.* 6. 2. this same Idol is *Jupiter Olympius*, as both *Calvin* and *Cornelius à Lapide*, nay *Grotius* himself doth acknowledge.

The thing being to be done therefore, that it may seem more passable and plausible to the *Jews* and a less violation of the Law of *Moses*, there was sent to them *ἄνθρωπος ἁγῶν*, *an old man of Athens; * 2 *Macc.* a venerable Sophist I warrant you, to give them to understand that this Image which they were so affrighted with, was but the Image of *Ζεὺς Ὀλύμπιος*, *Jupiter Olympius*; that is, of the God of Heaven, *Olympus* signifying Heaven with them, and *Zeus* that God which according to the notation of his name is the living God, and gives life and motion to all things: and that their very Law or Scripture calls their God the God of Heaven also, so that they will worship but the same God still, and thus the whole Kingdom of *Antiochus* will be of one Catholick Religion, the *Jews* joyning with the rest in the same worship. Which will be much for the honour, safety and peace of *Antiochus* his Kingdome. And as for the worshipping of the Image, would that reverend Sophist say; that we directing our intention aright, the worship of the Type passes to the Prototype, and that we do not give divine worship to the Image, but such as it

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is capable of, nor to the rest of the Inferiour Gods, whose Altars might be set in other parts of *Judea*, but such is meant to them as they are capable of, and no more.

At which grave Harangue of this old Greek, the Apostate party might find themselves much edified, and it may be, others drawn in, but the soun-
 * *Isai* 8. 20. der sort it's likely would cry out, * *To the Law and to the Testimony*, and that those that spoke not according to that word, *there was no light in them*. And certainly it is most safe to hold to the plain and obvious sense of that Doctrine which is delivered by *Inspiration*. And the like just and safe appeal there is of the reformed Churches to *Scripture* given by *Divine Revelation*, in the plain and apert sense thereof, against the Church of *Rome*. But by the Sophistry of that *old Athenian*, if they will listen to his deceitfull speeches, they may be seduced to worship not onely *Jupiter Olympius*, but *Pluto* also and all the *Fiends of Hell* with their most deformed and affrightfull Images, such as the *Indians* Idols are, in reference to that great and terrible God, as he is in judgment, as well as infinitely sweet and alluring in mercy, under pretence of their being the ministers of his wrath, and that we intend no higher worship to them than is due. Wherefore the worship of God is the most safely bounded by his own *inspired* word, not by the *humoursome* or *fraudulent* and *self-interessed* precepts of men, or by their subtle and perverse Interpretations of Holy Writ, which is abundantly plain in any thing of moment touching Divine worship.

But now for this Idol of *Jupiter Olympius* its proving an Abomination of *desolation*, it was so in that it caused the Temple to be left desolate and deserted
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of all good men, driving them into secret places wheresoever they could fly for shelter, and it is said, 1 Macc. 4. 37. *How the Sanctuary was desolate and shrubbs grew in the Courts, as in a Forrest or one of the mountains.*

32. **And such as do wickedly against the Covenant shall be corrupt with flatteries.** *Eos qui sacerdotium, sayes Grotius, contra legem nundinati sunt, blandimentis eo perducet, ut ad Idololatriam connueant.* Those that had merchandized and given money for the High Priesthood contrary to the law, by fair insinuations and flatteries, he would further persuade to comply with his Idolatrous designs. Where we may observe, Earthly-mindedness, Covetousness and Ambition in the Priesthood what an occasion it is of, and what a prop to Idolatry and the corrupting the worship of God. **But the people that do know their God.** Calvin well upon this place says, *Cognitio autem hic non tantundem valet ac frigida Imaginatio, sed accipitur pro fide quæ radicem vivam egit in cordibus.* This knowledge, says he, of God is no frigid Imagination, but is Faith that has a living root in the heart, which implies a purity there, from whence all firm assurance of knowledg in Divine matters doth arise. And that is pitifull knowledg indeed that has not firm assurance. For how can we be said to know what we are not assured of that it is true? It is vain Imagination and conceit but not knowledg, such as a man will adventure any thing upon. And hence it is that men crumple so in persecution, in that they do not know God with any assurance, their hearts being not purified sufficiently for such a kind of knowledg, and real sense of God, as it were, according to that saying of our Saviour, *Blessed are the pure in heart,*

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for they shall see God, and act always as in his sight and presence, which will give them invincible courage and fortitude, whiles they are assured, that He looks on in whom they trust, and for whom they suffer, and who will plenteously reward their fidelity to him. ~~shall be strong and see exploits~~, that is, by the strength and power of God, and by Faith in his assistance, they will not be forced through the threats of mortal men, be they never so great and potent, to forsake the law of God, or to relinquish their loyalty to him, who brings these persecutions on his people, on purpose to try them. Wherefore if they prove faithless and disloyal to him, the note of condemnation is branded upon their own consciences, whereby it shall be either enraged with everlasting disquietness, or hardened into eternal deadness and stupidity. Which is a sad thing and worth our serious consideration.

But as for the fulfilling of this Prophecy touching the exploits they do that truly know God, and are not mere *sons of talk and Imagination*, besides both the Books of the *Maccabees*, *Josephus* also witnesseth to it lib. 12. cap. 7. where he says, though many of the *Jews* partly of their own accord, and partly to avoid the punishment threatned by King *Antiochus*, to them that disobeyed his command (which command was to disobey *Moses* and embrace Gentilism) they submitted to what he decreed, *Οἱ δὲ δουλεύοντες καὶ τὰς ψυχὰς ὑπερῶς*, which are here the people that knew God, they listened not to him, but had more regard to the Law of God, than to the threats of King *Antiochus*, against those that Disobeyed his Decree, and accordingly they endured murders and tortures, rather than they would forsake the law of God. Which

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is a lively Type of the sufferings of Gods people under *Antichrist* for adhering closely to the law and will of Christ, and avoiding that Pagan-like worship of Idols, that Antichrist has introduced into the Church of God.

33. And they that understand among the people shall instruct many. These that understand among the people are those that before were said to know their God from such a principle of life in their heart, and not in dry Imaginative opinion. These therefore being assured of the truth, whether *Priests* or *Lay-men*, instructed many. For so *Gasper Sanctius* says, *Hi vero non sunt Scribæ aut legis Doctores, &c.* These were not the Scribes or Doctors of the Law, but men that studied the Law for that purpose that they might keep it, such as *Mattathias* and *Judas Maccabæus*, who encouraged many to the observance of the Law, with the peril of their lives, and made, that they willingly underwent killing with the sword, burning, captivity, and a thousand such like jeopardies, says he. And *Cornelius à Lapide* speaks much what to the same sense, interpreting those that *understand among the people*, though of the *Priests* chiefly, yet also of the *Laity*. Which is therefore the more lively Type of those that encouraged the people of God against the Idolatrous tyranny of Antichrist, there being those that instructed them so, both of the *Clergy* and *Laity*. So that the Pontifical Party have no reason to lay such things in the dish of the Reformed, these of their own Church here approving of it. For both *Gasper Sanctius* and *Cornelius à Lapide*, were members of the Church of *Rome*. But they shall fall, read rather, Though they shall fall, By the sword, and by the flame, and by captivity, and

by spoil many daies. Though these things be in their eyes, and they be in a manner certain to undergo them, to be either killed by the sword, burnt at the stake, banished out of their countrey, or despoiled of their goods, yet those that *know their God*, will not desist to instruct those they have the opportunity to instruct touching their duty in Religion, and adherence to the true worship of God, nor will others be discouraged to follow their counsell, to keep a good conscience, nor be driven to *Gentilism* by the terrour of men, they knowing whom they serve, and being so sure of their reward. Else it were as if there were no God upon Earth, and that the Supreme Power of every Countrey were absolutely the God of that Countrey, and that there were no difference of moral good or evil, nor any Religion truer or more obligatory one than another, which is the very *Quintessence* of *Atheism*. But this pious party of the *Jews* was otherwise persuaded, and stood to the truth with the hazard of their lives, and all that they had, as is copiously set down in the books of the *Maccabees*.

34. Now when they shall fall, they shall be holpen with a little help. *Mattathias* with his five sons (amongst whom was *Judas* who was called *Maccabeus*) he will open a way toward their liberty. See 1 *Macc.* 2. 1. and 2 *Macc.* 5. But many shall cleave to them with flatteries, The Hebrew word here for flatteries is *לִּשְׁכָּרָה* which signifies *Lubricities*, slipperinesses, as well as flatteries, so that the sense may be, That many shall joyn themselves to them slipperily, not firmly and sincerely. There shall not be an immediate firm union from one principle, which is the hearty love of God and unfeigned zeal for

for the purity of his worship, but their adherence will be from By-respects of *Ambition* or *Covetousness*, or the like, of each which we see an example in some of those that sided with *Judas Maccabæus* against *Antiochus* his forces. Of *Ambition* and desire of Fame in *Joseph* and *Azarias*, who when they had heard of the valiant acts which *Judas* and *Jonathan* had done, said, *Let us also get us a name; &c.* 1 Macc. 5.55. But their success was accordingly, for they were routed by *Gorgias*, and slain of them two thousand men, vers. 60.

But the example of *Covetousness* is that in those slain in the battle which *Judas* fought with *Gorgias* the Governour of *Idumæa*, the men of *Judas* his side that were slain were such as under whose coats were found things consecrated to Idols of the *Jannites* or *Idumæans*, as *Grotius* would have it, which is forbidden the *Jews* by the law. Here we see plainly that some of *Judas* his company, who was himself so sincere a zealot for the true worship of God, adhered to the Cause, part out of *Ambition*, part out of *Covetousness*, which therefore was a more infirm or lubricous adhesion. And it were desirable that those who oppose *Antichrist* as these did the Type of him, *Antiochus Epiphanes*, held together in a more sincere principle, and then the opposing of him, I mean in *Polemical* Theology (for I have nothing to do with other *Polemicks* or *Politicks*) would prove more successful.

It was *Calvins* complaint in his time upon this Text; That in that little number that had withdrawn themselves from the Idolatries of the Papacy, *major pars*; says he, *plena est perfidia & dolis*, which is something an harsh censure understanding it in the grosser way, as if they wittingly and resolvedly were such. But so
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few are touched with the sincere and hearty love of the pure worship of God, or oppose the Papacy upon this just and laudable jealousy for His Honour and the Support of the Power of true Religion and right knowledge of God, such as destroys the body of sin in us, that being encumbered with these unknown Hypocrites, or better assured that many things in Popery are grossly false, than that the great articles of Religion, wherein we seem generally agreed on all sides, are assuredly true, or that not so much the purity of Gods worship as the splendour, power and worldly Interest of the Priesthood is to be the measure of a prudent and well moderated Reformation; I say mens minds and consciences being darkened with such prejudices, and they seeking their own *Interest*, or following their own *Humour*, rather than sincerely affecting that the power of true and pure Religion should prevail, it is no wonder we have no better success in opposing the Papacy than *Joseph* and *Azarias*, or those that had under their coats things consecrated to the Idols of the *Idumæans*, had in opposing *Paganism*. For it is two to one, but that he will be vanquish'd by the Popes Champions, who ever enters the lists with them, who hath already, as the Proverb is, a Pope in his belly.

35. **And some of them of understanding shall fall,** that is, Some of them that know their God in the sense above explained shall fall, the *Septuagint* turn it *ἀδυσχρουν*. As in the former verse where the same Hebrew word is used, viz. *לשׁוֹן*, the *Septuagint* render it by *ἀδυσχρουν*, 'Εν τῷ ἀδυσχρουν. As *ἀδυσχρουν* and *ἀδυσχρουν* signify *to be in misery*, in several places in the New Testament. So that *לשׁוֹן* has not a *Moral* sense but *Physical*, as the following words

words do more fully assure us. **To try them to purge and to make them white.** And therefore these troubles that seem so direfull and Tragical to mortal men, proceed from the love of God to his own, that he may make them more pure and consequently better fitted for Communion with himself. And this is that which St. Paul suggests, 2 Cor. 4. 17. *For our light affliction (and such is all that wicked men can inflict upon the true servants of God, who will never suffer them to be tempted above what they can bear) which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory, while we look not at the things which are seen, but at the things which are not seen: For the things which are seen are Temporal, but the things that are not seen are Eternal.* **Even to the time of the end,** that is, To the time of their ending. For God had set his time wherein these afflictions of his Church should end, as bounding all human affairs by his Power and Providence, so that there may be a respiration to his people from these extremities of affliction. And therefore there is put an end to this affliction of his Church, because it was foreseen that another would begin, as it is intimated to us by what follows according to the Hebrew כִּי עוֹד לַמָּוֶד, *Because it is yet for a time appointed.* The vulgar Latin has it, *Quia adhuc aliud tempus erit,* Because there will be yet another time, namely of persecution of the Church of God, viz. under the Roman Empire, Pagan and Pagano-Christian: Wherefore כִּי עוֹד לַמָּוֶד is an Elliptical speech as was observed above v. 27. Which verbatim is thus to be rendred, *Because yet again at the time appointed,* subaudi, *There will be a persecution of my People or Church,*
viz.

viz. under the *Roman* Empire, whose succession begins in the next verse, For hitherto is described from *vers.* 21. the Reign and feats of *Antiochus Epiphanes*. But that now the times of the *Roman* Empire succeed, both the mention of *A Time and Times and half a time*, Ch. 12. 7. and those other numbers there *vers.* 11. that point to them, and that vast gap that would be betwixt *Antiochus* his time and the Resurrection of the dead mentioned v. 2. may sufficiently assure us. To which you may add that the Passage here from the *Greek* Empire to the *Roman* in the next verse, is as distinct and plain as from the *Persian* to the *Greek* *vers.* 3. and the like great success and Prosperity expressed in both, in that of both Kings it is said, *And he shall do according to his will.*

* Which therefore cannot be understood of *Antiochus*. Whence they that would drag what follows of the Prophecy to that scope are fain to run back and apply the same things that were predicted before, and so make the Prophecy to tautologize. Besides, many things are most wretchedly distorted and very weakly and faintly accommodated to the person of *Antiochus*. Which *Calvin* being sensible of applies all to the *Roman* Empire from the times of the *Roman* Empire after *Antiochus* his death, to the coming of Christ. In which besides that many things are dilute or forced, he leaves a vast gap as well as those others, *viz.* from the beginning of the Gospel to the Resurrection. Which makes the Prophecy less worthy of that Pompous Preface to it, *viz.* the Prefatory vision Ch. 10. as I noted above.

Wherefore there can be no doubt with them that consider the matter, but that this Prophecy of the *Scripture of Truth* does not only here pass from the *Greek*

Greek Empire to the *Roman* upon the death of *Antiochus*, and the vanquishing of *Perseus* the last King of *Macedonia* by *Æmylius Paulus*, and turning his Kingdom into a *Roman* Province, but that the Prophecy continually goes on, though in general strokes, through the whole series of times of the *Roman* Empire to the end of the world, or general Resurrection. And that as there has hitherto been predictions *parables*, and *Literally* or *Historically* to be understood of the affairs of the *Persian* and *Greek* Kingdome, and more particularly of those two parts thereof the Kingdoms of *Syria* and *Ægypt*, where the real gests of *Antiochus Epiphanes* are foretold, and are but onely as other Historical parts of Scripture drawn to a *Typical* sense; so whatever follows touching the affairs of the *Roman* Empire has a plain Historical meaning, and is so to be understood, till its utter dissolution. So that there will be no room left for such a Chimerical Antichrist as some of the Fathers have fancied, and others have been either themselves such children, or would have others to be such, as to believe them. Wherefore bidding adieu to *Hugo Grotius*, and laying aside all the fancifull and Chimerical Crotchets of mistaken Antiquity, I shall clear the sense of the remaining part of this Prophecy of the *Scripture of Truth*, as follows.

36. And the King shall do according to his will, and shall exalt himself and magnify himself above every God. This may be understood of the *Roman* Empire at large, and the words be rendred thus, *Then shall a King do according to his will*, shall have all things go prosperously according to his desire, by King understanding here as it is elsewhere in *Daniel*, a *State* or *Kingdome*, which is here the *Roman* upon

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the expiration of the *Greek Empire*, *Macedonia* being conquered by the *Romans*, of which *Perseus* was the last King contemporary to *Antiochus* whom *Daniel* foretels to reign Ch. 8. in the latter time of the *Greek Kingdome*. And therefore the *Roman* is very fitly here supposed to succeed it, after *Antiochus Epiphanes*, the rest of his Successours being taken no notice of, for the same reasons that all but one after *Xerxes* are past by in the *Persian Empire*. And this *Roman King* or *Kingdome* is said to magnify himself above every God, in that the *Romans* by sacred charms called out the Gods of those Cities they conquered, and so as it were led them captive to *Rome*. See my *Synops. Prophet.* Book 2. Ch. 10. And shall speak marvellous things, that is, blasphemous, against the God of Gods, that is, The officers of this *Roman Power* shall do so, namely against Christ Jesus himself, who was truly God as well as man, and therefore the God of Gods; and yet was he in word and deed most despihtfully used by them and crucified. And how the God of Gods, viz. the God of *Israel* was despised by the *Romans*, a man may collect from that greatest Wit of the *Roman Empire*, *Marcus Cicero*, and one of the best men of them, who yet speaks but contemptibly of the Religion of the *Jews* as unworthy of the greatness of the *Roman* name and Empire, and insults over their Nation as less befriended by the Gods, because they were vanquished and subjected to the *Romans*. If a person of his quality went so far in reproach to the God of *Israel*, what would others of less sagacity and morality blurt out? See his oration *pro Flacco*. And shall prosper till the indignation be accomplished; for that that is determined shall be done. And yet they shall prosper notwithstanding this.

this their villany towards Christ, and bloody persecution of his members wherein he was again reproached and blasphemed, till the determined time of this rage ran out, and that the Empire became Christian, which was certainly determined to be done, under the sixth Seal.

37. ~~Neither shall he regard the God of his fathers~~, that is, The *Roman* Empire becoming Christian will cast off the Gods of their Ancestours, and cashier the old Pagan Religion. ~~Nor the desire of women~~, that is, Marriage will not be in that high esteem then as it was with the *Ancient Romans*, as those Laws testify which were called *Julia* and *Papia*, which *Constantine* abrogated. This I say may be one sense of the foregoing verse and of this part of this, and so take in all the time of the *Roman* Empire from the beginning of the Gospel at least, to the times of the Apostasy of the Church, or of the Empire become the Beast *that was and is not and yet is*. By a *Geniconwa*, as I may so speak, this may be the sense of the foregoing verse and this part of this. But by an *Idiconwa*, I conceive, with the Ancients, that the chiefest sense is, that which concerns that *Antichrist* which undoubtedly *Paul* aims at *2 Thess. 2*. And therefore emboldened by his authority I shall paraphrase the foregoing verse and this hitherto, thus.

Then shall a King, &c. i. e. After the Reign of *Antiochus Epiphanes*, that Type of Antichrist, and notorious enemy of the people of God in the *Greek* Empire, shall there arise a *Rex Sacrorum*, or Royal Pontifex if you will, who with his formed body Politick or Ecclesiastical Power shall prove the very Antichrist indeed, answering in the *Roman* Empire to that wicked *Antiochus* in the *Greek*, and both of them

placed in the latter times of each Empire. Which Ecclesiastical Prince or Pontifex finding the stream of Affairs and good fortune to carry him along, *shall at last exalt himself above every God*, i. e. every Supreme Magistrate, the Emperour himself not excepted, nay shall speak strange blasphemous words against the Sovereignty of God himself, as if he had power to abrogate and dispense with the laws of God and Christ, and were himself *Supremum Numen in terris*. Which impieties he will prosperously carry on for such a time as Divine Providence shall permit, that is for *a Time and Times and half a Time*, at the expiration of which his Kingdome shall begin to be broken.

But notwithstanding all this wickedness he shall not be a pure *Roman Pagan*, nor shall he regard the Gods of his Ancestours or Predecessours (that is, of the Supreme Magistrates of *Rome* who Reigned there a long time before him) such Deities, I say, as *Neptune, Mars, Jupiter Capitolinus*, and the like. But this shall be notable in him, that he shall be outwardly a strict professour of a single life, and it shall be against his Pontifical office to marry, and likewise his Clergy shall be tyed to the same laws, that he may thereby the better promote the designs of his Rampant and Insatiable Ambition. Which spirit of pride and worldliness shall grow so rank in him, that he shall in time cast off the real sense of all Religion, as it follows in the Text. **For regard any God : for he shall magnify himself above all.** And therefore he will subordinate all Religion to his own worldly advantage and Interest. Whence it will be, that he will amongst other things make no conscience of Idolatry, as it follows.

38. But

38. But in his estate shall he honour the God of forces. The Hebrew runs thus וְלֹאֵלֹהִים מֵעַיִן עַל בְּנוֹ יִבְרָךְ. i.e. *For together with God*, or *besides God* (for so will ל signify, namely, *together*, as *Dan. II. 7.* אֱלֹהֵי הַחַיִּל *Calvin renders, cum exercitu*) he will honour the *Mabuzzim*, that is, the *Dæmons* which *St. Paul* Prophecies of, whose worship would be brought in, in the latter times, (that is in the Time and Times and half a Time, which is the Reign of *Antichrist*, and in the fourth Empire) by unconscionable liars, and men that are against marriage, and place their Religion in abstaining from meats, that is, by *Monks* especially. This *Paul* says *1 Tim. 4.* That the Spirit has foretold ἐν τῷς ἐκφράσι, not obscurely nor *Ænigmatically*, as being in this Prophecy of the *Scripture of Truth*, that is, in this plain and express Prophecy, and not at all obscure or *Ænigmatical*. These *Dæmons* therefore of *St. Paul* and *Daniel's Mabuzzim* are the Souls of departed Saints, which this *Antichrist* King of *Rome*, or *Roman Hierarchy*, will worship together with God or Christ. עַל בְּנוֹ, not, *in his estate*; but *place*, namely in the places or Temples of God, or Christ, in Churches which have their name from ὑπὸ, our Lord Christ. Or עַל בְּנוֹ may signify as much as, *upon his bottom*, or foundation, which is the very pretence of the Pontificians, that they worship the Saints upon account of honouring Christ. And it is to be noted also that *Mabuzzim* signifies as much as, *Towers, Fortresses, Walls, Bulwarks, Guards and Proctours*, which are the very Titles the Idolatrous Saint-worshippers give the Saints and their Reliques reposed in their Churches. Of so fit significance is this name of *Dæmons*, viz. *Mabuzzim* which *Daniel* expresses them by, and the worshipping of whom

St. Paul.

St. Paul says, is so expressly foretold would be. And where is it foretold, especially expressly, if not here? And a God whom his Fathers knew not, Read according to the Hebrew, *Even together with a God which his Fathers*, that is, his Ancestors the ancient Romans, *knew not*, which God is Christ. Shall he honour them with gold and silver and with precious stones and pleasant things. Which is abundantly fulfilled in the rich offerings to, and clothings of the Images and Altars of the Saints in the *Romish* Church, which are very costly and sumptuous.

39. Thus shall he do in the most strong holds with a strange God. This is very obscure sense, The Hebrew runs thus, and is easy, וְעִשָּׂה נִבְצָרִי מְעִיִּים עִם־אֱלֹהֵי נָכַר. i. e. *And he shall make the Holds of the Mahuzzim jointly to the foreign God.* As if we should say, the *Holds of the Mahuzzim with the foreign God*, i. e. the Holds jointly made to them both, or jointly appertaining to them both. Which are Churches and Monasteries dedicated to Christ (for he is this foreign God, partly as being a Jew by birth not a Gentile, much less a *Roman*, and partly as being really *God-man*, which is such a strange and foreign Deity as the *Romans*, nor any Nation else were ever acquainted with before) together with this or that Saint; and elegantly here are these Churches and Monasteries called *Holds*, in reference to *Mahuzzim*, which has a warlike sense in it, and signifies * *military* Protectours and Champions, whose Houses therefore may well be called *strong Holds*. And the Reliques of the Saints lying there are accounted strong Castles and Towers of defence, by the superstitious followers of Antichrist. *Whom he shall acknowledge and increase with glory*, that is, Antichrist shall make an outward Profession of

of Christ, and accumulate external shews and pomps in honour to him. And he shall cause them, the *Mahuzzim*, to rule over many, and shall divide the land for gain. And shall distribute the earth to them for a reward. So *Vatablus* out of the Hebrew; And the Seventy have it *ἐν δαίμοις*, Every one has his portion as a retribution or reward, namely of their sufferings, and of the good offices the *Mahuzzim*, *Dæmons* or deceased Saints are supposed to doe to them that worship them, that is, This Antichristian Power though they profess Christ, yet they will consecrate Temples and Altars to Saints together with him, and ascribe the safety of Cities and Provinces to their Protection, and trust in them accordingly, giving Religious worship unto them, and invoking them as their *καταφυγὰς* or *ὑποφυγάς* (for so *Mahuzzim* is often rendred by the Seventy) as their Refuge and Protectours, in the time of trouble. Which is a lively Description of the condition of the Papacy at this very day, and indeed of a long time heretofore both of the Greek and Latin Church, of both which the Pope pretends to be Supreme Patriarch. For which the Idolatrous Empire has been sorely scourged by the *Saracens* and *Turks*, namely for worshipping *Mahuzzim*, that is, *Dæmons* or the Souls of deceased Saints, and in order to them Images of Gold, and of Silver, and of Brass, and of Stone, &c. *Apoc.* 9. 20. The plagues of the *Locusts* and the *Euphratean* Horsemen, that is, of the *Saracens* and *Turks* came upon them for this. And so it follows answerably here upon the mention of these *Mahuzzim*.

40. And at the time of the end shall the King of the South push at him, that is, Within the compass of the Time and Times and half a Time, under the fifth Trumpet, shall the *Locusts* or *Saracens* come against

against the Idolatrous Empire, whose Original is from *Arabia* that lies South on the said Empire. And the King of the North shall come against him like a whirlwind, that is, The *Euphratean* Horsemen, which are the *Turks* and whose Original is Northern beyond the *Caspian* Sea at a great distance opposite to *Arabia*, these under the sixth Trumpet, which is the last part of the *Time and Times and half a Time*, these shall invade the said *Roman* Empire by reason of that Idolatrous Antichristian Polity therein, like a whirlwind or strong tempest from the North. **With Chariots and with Horsemen and with many Ships.** With Carriages and a number of Horsemen as they are described in the *Apocalypse*. And Ships are here mentioned consentaneously to what follows. **And he shall enter into the countreys and overflow and pass over,** the Sea, out of *Asia Minor* into *Europe*, and at last take *Constantinople* and utterly ruin the Eastern part of the Empire for their Idolatries with the *Mabuzzim*, as has been above intimated.

41. **He shall enter into the glorious Land,** **רצו** **רצו** (as Ch. 8. 9.) signifies the land of *Judæa*, according to the general strain of Interpreters, by reason of the glory of the Temple and Divine Residence there. The King of the North the Turk will be master of this land too, as he is known to be at this day. **And many countreys shall be overthrown, but these shall escape out of his hand, Edom and Moab and the chief of the children of Ammon,** that is, saith Mr. Mede, the Inhabitants of *Arabia Petrea*, which were never yet Provincials of the *Turkish* Empire. Yea with some of them he is fain to be at pension, for the safer passage of his *Caravans*.

42. **He**

42. He shall stretch forth his hand also upon other Countreys, and the land of Egypt, namely, shall not escape, which though it held out long under the *Mamelukes*, till the year 1517 (whenas *Constantinople* wastaken in the year 1457) at last fell under the hands of the *Turk*.

43. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt, and the Libyans, and the Ethiopians. The Hebrew has it וְעַל and the *Cushites* (that is, the neighbouring Nations whether of *Africk* or *Libya*, as those of *Algiers*, &c. or of the *Arabians* in Scripture called *Cushim*) shall be at his steps; that is, At his devotion, so Mr. Mede. And thus far the Prophecy seems clear, being applied to times past. But what follows is to come, and therefore the sense more uncertain, and being so little is likely to reach at times more distant. And we are already at the seventh Trumpet, with which begin the seven Vials, and I suspect in this so contracted a Prophecy, that aims onely at main things, and such especially as concern the Church of Christ, and here treats of the scourges upon Antichrist from the *Saracens* and *Turk*, that there may be a leap to the sixth and seventh Vials, in the latter whereof Antichrist or the bloody Idolatrous Papal Hierarchy is utterly ruined, which is a thing so considerable, that it is unlikely to be omitted in this Prophecy of the *Scripture of Truth*.

44. But things out of the East and out of the North shall trouble him, that is, shall trouble the *Turk*. Which tidings out of the *East* may very well contemporize with the sixth Vial, which is poured out upon the River *Euphrates*, whereby its waters are dried up, and a way to the Kings of the East prepared,

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which

which shews some grand mutation of affairs and jeopardy that the *Turkish* Empire in those Eastern parts will seem to be in, at that time: But the tidings out of the *North* may be of a most formidable strength of *Tartars* invading the *Turkish* Empire at the same time, it may be converted to the Christian Religion. And *Peganius*, I remember, in his Exposition of the sixth Vial, interprets the Kings of the East of the *Tartars* and *Perfians*. But the *Tartars* are to be look'd upon as a people from the *North* rather than from the *East*, as this Prophecy of *Daniel* expresses it. The *Tartars* their first driving the *Turks* on this side of *Euphrates*, made them overflow so, that by degrees making themselves masters of *Asia Minor*, they at last got into *Europe*, took *New Rome* or *Constantinople*, and seized themselves of the *Constantinopolitan* Empire. And what this Driving of them here mentioned will doe, God alone certainly knows. But it seems the same and rumour of this Incurfion of the *Tartars* and *Perfians* casteth the *Turk* into a great anxiety of mind, and an equal rage, as is intimated in what follows. Therefore he shall go forth with great fury to destroy, and utterly to make away many, that is, any by whose destruction and overthrow he may think it probable further to strengthen himself against those imminent dangers he is so sensible of, or to compensate his losses.

45. And he shall plant the Tabernacles of his Palace between the Seas in the glorious Holy Mountain. This Interpreters ordinarily understand of his entring into *Judæa*, because of the word *as* here used, which they make a character of the land of *Judæa*, and will have the Mountain Mount *Sion* and *Moria*, where the Temple stands, betwixt two Seas,

Seas, the *Mediterranean* and *Mare Mortuum*, whenas if you consult the Maps of *Ptolemy* and *Adrichomius*, *Jerusalem* lies manifestly North of *Mare Mortuum*, and therefore it cannot well be said to lye betwixt the *Mediterraneum* and it, it being nearer the North Pole than the most Northern part of *Mare Mortuum*. But beside, this land of *Judæa* the *Turk* had entred and possessed before ver. 41. Therefore this seems some new Exploit and Acquist in some other countrey betwixt two Seas, and where is to be found a glorious Holy Mountain. Now for the Countrey betwixt two Seas, it is manifest that *Italy* is such, being placed betwixt *Mare Adriaticum* and *Mare Tyrrhenum*, which are also called *Mare Superum* and *Mare Inferum*. And then for *הַר צְבִי קוֹדֶשׁ*, which is translated, *the glorious Holy Mountain*, *צְבִי* is not necessarily a proper name of *Judæa*, but may be a Noun Appellative (though the *Seventy*, both here and also ver. 41. do not change it in their translation, but call it *σαβῆ*, *Sabi*) which signifies *rem tumidam, plenam, turgidam*, as *A Lapide* himself has noted, and the root from whence it comes, viz. *צָבַד* signifies *intumuit*, to swell, or to be puffed up. But it may also signify a *solid* greatness and gloriousness, as where it is used of *Judæa* in reference to the Temple, where the Glory of the true God resided, and *צְבִי* itself in one place by the *Seventy* is translated, *Θεός*, God, as *צְבִי צְבִיאוֹת* *Θεός Πατοκεγιστος*, *Jerem. Ch. 3.*

But in the mean time, as we have found a Countrey distinct from *Judæa* betwixt two Seas, so that Country will afford a City, and hills famous ones belonging to that City betwixt these two Seas, and these are the Hills and City of *Rome*. Which being the Metropolis of Holy Church, or the Papal Hierarchy

rarchy and the seat of his *Holineß* so called, it is no wonder that קודש, which signifies *Holineß*, is here added.

And moreover though צבי were a proper note of *Judæa* and the Temple there, yet nothing hinders but figuratively it may be used to signify another place. As it is said of the Prince of *Tyre*, though but a Type of *Antichrist*, Ezek. ch. 28. That he was the *anointed Cherub* and set upon the *holy Mountain of God*, and that he walkt up and down in the midst of the *Stones of fire*, that is, sparkling Stones in *Aaron's Breastplate*: If these things proper to *Aaron* the High Priest and to the Temple of God, be applyed to the Prince of *Tyre*, who is only a Type of *Antichrist*, why may not צבי which may seem to belong properly to *Judæa* and the Temple there, be applyed to *Antichrist himself*, especially it hitting so fitly as it does in vertue of other significations of the word צבי, it signifying as well a *tumid excellency*, as *solid excellency*; For so you may render הר צבי קודש, either the *Hill of a tumid pompousness of Holiness*, the *Holiness* of that Church consisting most-what in outward-pomps and shews, or, *The Hill of the tumour and fastuosity of his Holiness* the Pope, * or, the *Hill of Sabi Cedeß*, of the God who is called His *Holiness*, and indeed who exalts himself above all that is called God or worshipped, as *St. Paul* speaks. And so it will be הר צבי in good earnest, the *Hill of a very tumid though not solid Supremum Numen in terris*.

This is *Har Zebi*, the *Hill of him* that puts himself in the place of God, as it is said to the King of *Tyre* his Type, who is said also to have *swelled himself into the conceit of being a God*. *Because*
thy

thy heart is lifted up and thou sayst I am a God, and sit, in *Cathedra Dei*, so the vulgar Latin has it, in the heart of the Seas, that is, not at the North end nor South end, but in the midst space of *Italy* included betwixt two seas *Mare Superum* and *Mare inferum*. Behold therefore I will bring strangers upon thee the terrible of the Nations, namely the *Turk*, and vers. 9. Wilt thou yet say before him that slayeth thee I am God, but thou shalt be a man and no God in the hand of him that slayeth thee, whether naturally, or, which is far more probable and desirable, Politically, that is, despoils him there of his rule and Power. See my *Synopsis Prophetica*, Book 2. ch. 16. where I explain these Visions of *Ezekiel* touching the King of *Tyre*; and consider but what I have writ, and I think you cannot doubt but that the Pope of *Rome*, or the *Roman Hierarchy*, is concerned in those Visions, and that he is to fall by the terrible of the Nations, and very probably by the King of the North here in this Vision, viz. the *Turk*. But by this description in *Ezekiel*, what a *Zebi* Antichrist is, that is, what a *turgid and tumid thing*, as *Cornelius à Lapide* interprets the word, *swoln and puffed up* into a conceit of being *Supremum Nomen in terris*, is fitly set out.

But that his Power will be surmounted and that he will be brought down by the King of the North the *Turk*, is intimated in the following words of this verse וְבֵא עַד קְצֵיתוֹ עֵץ לוֹ. Our English translation renders it, *Yet he shall come to his end and none shall help him.* Which I conceive is not so natural a sense, nor so consentaneous to the drift of the Prophecy in hand, touching the Man of sin or Antichrist. Wherefore the vulgar Latin and *Vatablus* render

render it better. To which *Gasper Sanctius* also assents and *Maldonat*. *Et veniet usq; ad summitatem ejus & nemo auxiliabitur illi.* And he shall come to the top of it, viz. of the Hill, (suppose Mount *Cælius*) and no man shall help it, that is, the Hill, and rescue it out of his hand, so *Maldonat* and others. Which implies that the King of the North will make himself perfect master of this Hill or Hills and City of *Rome*, and that no man will hinder him * by rescuing the Hill, and consequently the City and Seat of the Pope, out of his hand. But then will be fulfilled, at least within this seventh Vial, that Prediction touching the King of *Babylon* or Antichrist by *Isaias*, Ch. 14. which I had occasion to mention also above. *All the Kings of the Nations, even all of them lye in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, as a carcass troden under foot, because thou hast destroyed thy land and slain thy people;* as it is said of the Whore of *Babylon*, which is the same Polity, that in her was found the blood of Prophets and of Saints, and of all that were slain upon the Earth. In this taking of *Rome* therefore by the Turk, and his possessing of himself of *Italy* will the Western Empire be extinguished, as well as the Eastern was by the taking of *Constantinople*, and that will come to pass before the expiring of the seventh Vial, that is written *Apoc.* Ch. 19. *And the Beast was taken and with him the false Prophet, and were cast alive into the lake of fire burning with brimstone.*

But to the comfort of all good Christians, the King of the North or Turk * shall be slain with the sword of him that sits on the White Horse, that is, he shall be converted to Christianity in all likelihood, according to the intimations of those Prophecies in the

Apoca-

Apocalypse, which also place these things under the pouring forth of the seventh Vial. Which taking of *Rome* under this Vial makes it seem less probable, though not impossible, that the pouring out of the fifth Vial upon the Seat of the Beast should be the taking of *Rome* too, but some other calamity upon it, which is more easy to conceive, than needfull to utter. In the mean time I think it very rational to expound this last verse, as I have, of the destruction of Antichrist at *Rome*, the *Turk* having taken *Judea* and *Jerusalem* before, and the *Tartar* and *Persian* being far off, nor any *Holy Hill* there betwixt two Seas to be found that I know of; and it being also incredible, that this Prophecy describing so lively the Idolatrous State of Antichrist, and the beginnings of his Punishment under the fifth and sixth Trumpets, should not glance at his final destruction under the seventh, that the Prophecy may seem, as it is not without an head, so not to be without a foot. The Prophecies of the *metalline Image*, and the *four Beasts*, that reach to the end of the *Roman Empire*, as this does, speak of the destruction of it in the last period thereof, namely of the feet and toes and of the little Horn with eyes. Therefore there is all reason that this Prophecy of the *Scripture of Truth* should do so too. Which it does not, unless this last verse of this eleventh Chapter be understood of the destruction of the Papacy. Which is a thing worth the considering.

NOTES

NOTES

Upon VISION VI. Ver. 17.

The fairest of women, &c.] The Hebrew is בַּת הַנְּשִׁים, which taken verbatim, signifies no more than the *daughter of women, filia fœminarum*, and therefore *Vatablus* adds, *subaudi, formosarum*. But if הַ which is prefixt to נְשִׁים signifies Emphatically, it may signify the daughter of *excellent* women, and therefore *Vatablus* calls her *filiam formosissimam vel nobilissimam*. For it is not so perfectly reducible to the form of צִבִּיר הָעוֹיִם *hircus caprarum*, which Interpreters generally agree signifies young ones of the kind, as there a young Goat; so that בַּת הַנְּשִׁים should signify a young delicate Damsel. *Grotius* is of opinion, that there is an Ellipsis in the Phrase, and that בַּת הַנְּשִׁים is put for בַּת אִשָּׁת הַנְּשִׁים i. e. *filia fœmina fœminarum*. But these curiosities are but needless, all Interpreters agreeing in this, that by בַּת הַנְּשִׁים is understood some very commendable Female, with whom the King of *Agypt* might be taken.

Verf. 30. *Romans who were antiently called* כִּיְתִים *Chittim according to Bocartus,*] namely in *Phaleg* lib. 3. cap. 5. Where though he produce probable arguments why *Chittim* should signify the *Macedonians*, and amongst other that out of *Hefychius*, *Μακεδνία ἢ Μακεδνία*, and that out of *A. Gell.* lib. 9. c. 3. *Philippus Amyntæ filius terræ Macetiæ Rex, &c.* Yet he is more propending to the opinion that *Chittim* signifies the *Romans*. But his first argument is from

from the authority of Expositours, who where the word *Chittim* occurs expound it of the *Romans* or *Italians*, as *Numb.* 24. 24. מִדְּכִיטִים *à parte* Chittim, where St. *Jerome*, the *Jerusalem Targum*, the *Arabian Interpreter*, *Onkelos* and *Jonathan* understand by *Chittim* the *Romans* or *Italians*. So *Ezech.* Ch. 27. 6. מֵאִי כִּתִּים *ex Insulis Chittim*, the *Chaldee Interpreter* and the *Vulgar* render it *De Insulis Italiae*. And lastly, which *Bochartus* puts in the first place, namely this present passage of *Daniel's Prophecy* Ch. 11. 30. *Superveniunt enim naves Chittim*. Here he makes no question but that these ships of *Chittim* are the ships of the *Romans*, because the vulgar Latin has *Romani* for *Chittim*; which exposition, says he, the *Greek* and *Latin Fathers* follow, and of the *Hebrew Writers* *Josephus Ben-Gorion*, *Selomo Jarchi*, *R. Saadiah Gaon*, *Aben Ezra*, *Josephus Jacchiades*, which is a competent plea of authority.

And for the more credibility of the matter he further adds, that in *Dionysius Halicarnassæus*, there occurs the City *Keria* situated in *Latium*, one of the great and populous Cities taken by *Coriolanus*. There is also *Cetus flu.* near *Cumæ* that petrifies plants according to *Aristotle*. He adds also that *Eusebius*, *Chronicon Alexandrinum*, *Cedrenus*, *Suidas* affirm the *Latins* to have their Original from the *Kénoi* or *Kénoi* the *Chittim*, nay that in the very word *Chittim* is contained the name of the *Latins*, *Latium* being derived *à latendo*, to be hid, and כִּיטִים signifying, *occultus*, *absconditus*. These are pretty Criticisms and the fruit of laudable wit and reading; but whether we are to confide in this more precise notion that makes *Chittim* signify the *Romans* properly and adequately, or in that more large accep-

tion out of *Josephus* mentioned in my Exposition, I leave to the Reader to use his own judgment in. But whether way soever you take it, by *Chittim* the *Romans* will easily and naturally be understood, from the genuine sense and coherence of the Prophecy.

Verf. 35. Which therefore cannot be understood of *Antiochus*.] Indeed *Antiochus Epiphanes* is said some two years after he had prophaned the Temple at *Jerusalem* with Idolatry, to have made a third Expedition into *Aegypt*, and upon *Physcon* his account to have expelled *Philometor* his brother out of the whole Kingdom, and to have entred a league and shared the Government of that Kingdom with *Physcon*. But he had scarce settled these affairs, but the *Romans* again were on his back out of *Cilicia*, and a sad rumour out of the East of the King of *Parthia* his invading his Kingdom on that side, and that *Judaea* also had revolted came to his ear, and in the midst of his stickling to obviate these difficulties and extricate himself out of the confusions he was in, within the space of a year or thereabout he was cut off by an inglorious and lamentable death. How well this suits with that phrase, *A King shall do according to his will*, (which signifies the greatest prosperity that may be in the style of this Prophecy) let any one judge.

Verf. 39. *Military Protectours and Champions, &c.*] Here, where *Mabuzzim* is joyned with *Holds*, it is requisite the Word should signify *Persons*, that is, *Protectours, Defenders, Guardians, Helpers*, as *מגן* is very often rendred in the Scripture, The *Septuagint* five times in the *Psalms* render *מגן* [*Mahoz*]. *ὑποστάτης*, and the vulgar *Latin* as often *Protector*.

See

See Mr. *Mede* his *Apostasie of the latter times*, ch. 16. part 1. There can be no doubt of the sense of *Mabuzzim* in this personal signification. And in the other two places, where *Mabuzzim* are named, though it were translated, Τείχη, Πύργοι or Ὀχυρώματα, *Walls, Towers, Bulwarks* and the like, yet the persons of the Saints or *Dæmons* are easily understood thereby, forasmuch as the antient Fathers gave those very names to the Saints in reference to their reliques disposed of in this or that Church or Monastery. I will onely add one citation of Mr. *Mede's* out of *Theodoret*, (who calls the holy Martyrs, Guardians of Cities, Lieutenants of Places, Captains of men, Princes and Champions, &c. which are plainly Military terms,) and so leave the Reader to see the rest in that excellent Authour in the abovesaid place. But hence it is plain how wonderfull easy and naturall the Exposition of this place of *Daniel* is.

Verf. 45. *Or the Hill of Sabi Kodesh of the God who is called his holiness.*] That the Pope affects a kind of Divinity was the complaint of *Frederick* the second, and how he is twice placed upon the holy Altar (which is the proper Throne of the body of Christ) after his Election and at his Coronation you may see in *Laurentius Bank* his *Roma Triumphans*, and what adorations are done unto him. And in the Gloss of the Canon Law the Pope is called *Dominus Deus noster, Our Lord God*, as Bishop *Downham* has noted in his *De Antichristo*, lib. 4. cap. 10. And there are many passages to that purpose in their Canonists and Theologers who think fit to give all the names to the Pope that are given to Christ to assert his Primacy over the Church, *Powel*; *De Antichristo* lib. 1. c. 15. thef. 32. And therefore *Sabi*
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which no man can deny to be justly given to Christ, may be given to the Pope. And צבי צבאות which the *Septuagint* render *Jerem. 3.* Θεὸς παντοκράτωρ, *God Omnipotent*, suits excellently well with what the Canonists call *Omnipotentiam Pontificiam* the *Omnipotency of the Pope*, *In Papa omnem esse potestatem supra omnes potestates tam Cæli quàm terræ*, which Bishop *Downham* cites as the saying of an Arch-Bishop of that Church in a publick oration of his in the *Lateran*, and there are several to that purpose as you may see them cited by Bishop *Downham* and by *Gabriel Powell* in their Books *De Antichristo*. So that the Pope is a *Sabi Sabaoth* indeed, and take it in the most military sense, he is, as one predicted of him, that *Rex Superbiæ cui paratur sacerdotum exercitus*, that King of Pride with his Army of Priests, of severall ranks, and as well ordered, as themselves will not stick to acknowledge, as an Army with Banners. So little unfitness is there that the Pope should be called *Sabi*, Scoptically, by the Prophet, he in the mean time in good earnest foretelling how immensely he would extoll himself and be extolled by his own.

But *Kodesh* is added that there may be no mistake, and that we may understand that the same *Sabi* is not here meant that is meant *vers. 41.* (where the land of *Judæa* is called the land צבי, of that true and eminent, of that solid (not tumid) *Sabi*, even of the God of *Israel* himself. But here this Hill, the Hill *Cælius* in all likelihood (where the Popes proper Imperial Palace is and Chair of State, whose feet are as high as the top of the Emperors Chair and other great Princes) is onely called צבי הר the Hill of *Sabi*, not of that true

true and eminent *Sabi*, the God of *Israel*) *Kodesh*, I say, is added, that no man may miss of who is meant thereby, namely, his Holiness of *Rome*. For this is his known Title, nothing more celebrated. And that it may be the Title of a man, notwithstanding it is the feminine gender and in the abstract, *Cornelius à Lapide* very well makes out upon *Dan.* 9. 24, where says he, *Sanctitas Sanctitatum*, the most *Holy*, is to be understood of Christ not of the Temple, and signifies no more than *Sanctus Sanctorum* or *Sanctissimus*, *Sic Pontificem*, says he, *vocamus Sua Sanctitas*, that is, *Sanctissimus Dominus*, and *Gasper Sanctius* on the same place speaks to the same purpose. What can be more easy or plain? So manifest is it that no Grammatical or Critical violence is done to the Text by thus expounding of it, but by the coherence of things and of the Context, the place thus expounds itself.

By rescuing the Hill and consequently the City, &c.] I do not love to be *μάρτυς κακῶν*, a messenger of ill news, to any, but this is more tolerable and less affrightfull, it being of a thing in all likelihood so far off. But whether this be not the natural and easy sense of this passage in *Daniel*, I appeal to any unprejudiced Reader. And it is no more than has been threatned to *old Rome* (as well as it has happened to *new Rome* already, namely to *Constantinople*) by men of their own Church, that their City would be destroyed by reason of the wickedness of their Clergy. So *St. Bridget*, *St. Catharine of Siennæ*, *Abbot Joachim*, and others, have denounced against them, and some, of their being overrun by the very *Turk*.

But of all predictions of that kind, none seems more considerable than that which *Bartholomæus Georgivitz*,

Georgivitz, a zealous Pilgrim of the *Roman Church*, and one who was a slave for some thirteen years in *Turky*, delivers in his *Epitome, De moribus Turcarum*, Cap. 3. as a Prophecy of the *Turks* themselves, to this sense. That after their Emperour the Grand Senior has taken the *red Apple*, if at the seventh year of his Reign the Christian sword does not advance, he shall rule unto the twelfth, but after the twelfth year that he shall have won the red Apple, the Christian sword shall appear and put the *Turk* to flight. Which is an odd Prophecy amongst the *Turks*, and the more considerable in that it seems so impartial as to declare against themselves. But what this *Red Apple* should be, saith *Georgivitz*, is a question amongst the learned of them, there being a various reading in the Prophecy, either *Kusul Almai* which signifies a *Red Apple*, or *Urum Papai*, which may indigitate, says he, the Patriarchacy of *Constantinople*, *Urum* signifying the *Greek*, forasmuch as all *Greece* was once under the *Roman Empire*, otherwise *Urum* would more immediately signify *Roman*; but taken in that other sense, *Constantinople* would be aimed at. But it is so long since *Constantinople* was taken, that *Urum Papai* will either signify the seat of the Pope of *Rome*, or else must be excluded for a spurious reading, understanding the Prophecy literally. And it may be it was a Comment crept into the Text.

For as all are agreed that by the *red Apple* is meant some *Imperial City*, so the Red Hats of the Cardinals and the Scarlet cloathing of the Papal Hierarchy might easily invite the Commentatour to interpret this *Red Apple* of the City of *Rome*, and if any *Jew* was the Interpreter, as there are many amongst the *Turks*, they understanding by *Edom* in the Scripture (which signifies

signifies *Red*) the City of *Rome* or the *Roman* Power, it was hard for him to miss of that Interpretation. And *Cornelius à Lapide* notes, that the *Jews* by the *Idumæans* understand the *Romans*, in his Commentary upon *Isai. 21. 11. The Burden of Dumah* (that is, of *Idumæa*) in the Hebrew מִשְׁאֵר דֹּמָה. Which is very nigh in writing to מִשְׁאֵר דֹּמָה as *Martinus* in his *Technologia* observes out of *St. Jerome*, Sic, saith he, *Hieronymus ait* רֹמָא רֹמָא literas parvo apice distingui, & cum interpretatur מִשְׁאֵר דֹּמָה paululum literæ apice commutato, pro רֹמָא legi posse רֹמָא sonare Romam. But there was no need of this nicety, the Interpretation of this *Turkish* Prophecy is discovered enough already. I will onely referr the Reader to *Mr. Mede*, Book 5. Ch. 8. where, by many examples he shows, that the *Jews* by *Edom* understand *Rome*, and how *R. D. Kimchi* turns מִשְׁאֵר דֹּמָה into מִשְׁאֵר דֹּמָה.

But I think Interpreters are much mistaken when they interpret the *seven* and *twelve* years not *Symbolically* but *Arithmetically*. For, if there be any thing in the Prophecy, I suspect this to be the meaning thereof, That the *Turk* may take the City of *Rome* (suppose within the space of the seventh Vial) being so hugely guilty of Idolatry and bloud, if she prevent it not by timely Repentance. And if the Christian sword advance not against him during the *Septenary*, a Symbol of the reign of *Idolatry*, for such was the seventh Head, yet upon the commencing of the *Duodenary*, which is the Symbol of the times of the pure Apostolick Restitution, and of the new *Jerusalem*, Christianity shall surmount *Turcisme*. Nor shall the Christians any where be any longer slaves unto him. But I brought this Prophecy of the *Turks* taking the City of *Rome*, set down by that zealous Romanist

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Bartholomæus Georgivitz, onely to shew that the forewarning the Church of *Rome* of the danger, is no argument of the least ill will towards them.

Shall be slain with the Sword of him that sits on the white Horse.] And this is the Christian sword that in the beginning of the *Duodenary*, when the truly pure and Apostolick Church shall appear, will put the *Turk* to flight, that is, quite vanquish the *Turkish* Religion and Power and turn them all Christians. And these are those times which *Cardan* in an Astrological Fit of Divination, more than ordinarily assisted, it may be, as the Star-gazers of the East were by a Supernatural Star, describes in his language briefly thus. *Martem & Lunam debellant Sol & Jupiter, Authoritate, Dignitate, Veritate. Ob hoc Christiani erigite capita, qui potest capere capiat.* The language is fantastical as being Astrological, but the prediction insinuated by some better kind of Genius (as the Turkish Prophet haply might be inspired by some secret Emissary from *Palmoni*, who has a right to all Kingdomes though not possession yet of all) is sober and true, as appears by the Holy Oracles of Scripture.

VISION

VISION VI. Continued

From the times of the sixth and seventh Vial to the second Resurrection; as also the Duration of the Entireness of the Kingdome of Antichrist destined; And the time of his more palpable Discovery indigitated by two Numbers directing thereto, Chap. 12.

1. **A**ND at that time shall Michael stand up, the great Prince which standeth for the Children of thy people. As it is said Ch. 10. 21. *And there is none that holdeth with me in these things but Michael your Prince.* This passage therefore denotes the time when the affairs of the Jews become very hopefull and prosperous, which is about the sixth and the seventh Vials, to speak in the language of the *Apocalypse*. And there shall be a time of trouble, such as never was since there was a Nation risen to that same time. As it is said *Apoc.* 16. 18. under the seventh Vial, *And there was a great Earthquake such as was not since men were upon earth, so mighty an earthquake and so great.* The comparing which two places together plainly shews to what times they belong. And at that time thy people shall be delivered. The Seventy have it *καὶ σωθήσονται ὁ λαὸς σου*, thy people shall be saved, as also the vulgar Latin has it, *Salvabitur populus tuus*, namely, from that bondage and abject condition they had lived in among the Nations, as also from the rude and beggerly elements of Moses, and by their conversion to Christianity, they will be made partakers of eternal salvation. Every one that shall be found written in the Book, Yea

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not the *Jews* onely but every one as well *Gentiles* as *Jews* that are found written in the *Book of Life* mentioned *Apoc.* 20. 12. shall be saved. So that, as it is usual with the Prophets, there is a running out from the Temporal deliverance of the *Jews* to the Spiritual deliverance, and from their particular deliverance from the lake of fire or second death to the General Salvation of all whose names are writ in the *Book of Life*: As the sense is very coherent with what follows in the next verse which contains, though something involutely and contractedly both the first and second Resurrection, according as the words are capable of a double Exposition.

2. And many of them that sleep in the dust of the earth shall awake. Where *Many*, in counterdistinction to *All*, does plainly intimate the first Resurrection, which is not the General Resurrection, but the Resurrection of the *Martyrs* onely, such as did actually lose their lives for witnessing to the Truth, or did without all reserve expose them for the same, as *Daniel* did who was cast into the Lions den, and the three Children into the fiery furnace, though they were miraculously delivered. Some to everlasting life, The Hebrew has it אלה לחי עולם, Those to everlasting life, viz: Those that awake out of the dust of the earth, at this time, Those that are revivificated into their glorious bodies at this first Resurrection, these awake to eternal life, and enjoy a blessed immortality in their Heavenly bodies. This is the first Resurrection of which it is said *Apoc.* 20. Blessed and holy is he that has part in the first Resurrection, on such the second death hath no power. And some to shame and everlasting contempt. In the Hebrew it is אלה חיים which you may render, But those others, and other

ther sort of people which the Prophecy points at (whose condition begins at this first Resurrection or about the commencing of the Blessed *Millennium* or *New Jerusalem*-state) these shall be in perpetual shame and contempt all along the time of the Blessed *Millennium* or *New Jerusalem*, and indeed even to the end of the world : For these are that wretched Crew; who are the foul spirits or unclean birds that haunt the Ruins of *Babylon*, those Dogs, Sorcerers, Whoremongers, Murderers, Idolaters and Liars that are excluded the Holy City. Which is a very shameful and contemptible condition indeed. And according to this sense of the words of this verse, it is plain the *first* Resurrection mentioned in the Apocalypse is pointed at.

But now if by *Many* we do not understand a certain number in counterdistinction to *All*, but a vast multitude as there will be certainly at the general Resurrection (and the Critical Interpreters of the Bible do not stick to affirm that *Many* sometimes signifies *All*, so be they be but a great multitude) then the Text will run naturally enough for the last and *General* Resurrection when both good and bad shall arise. And those words, *Some to everlasting life, and some to shame and everlasting contempt*, will be a fit distribution of those *Many* or *All* that are then said to arise out of the dust of the Earth, the one part of them being to be adjudged to a Blessed Immortality in glorified bodies, the other to that shameful, squalid, forlorn and accursed condition of the Apostate Spirits, those horrid Hell-hounds with whom they are to be sentenced to everlasting fire, or the Lake of fire and brimstone which is the second death.

3. And they that be wise shall shine as the brightness of the Firmament, that is, They that be docile and understand the ways of God and walk therein, accordingly shall shine as the brightness of the Firmament, as the bright azure Skie. And they that turn many to righteousness, as the Stars for ever and ever, that is, They that are not onely wise and holy themselves but are instrumental in the promoting true wisdom and holiness in others, shall shine as the Stars, shall have a greater and more peculiar and eminent glory than others. Which if it respect the first sense of the foregoing verse, it denotes the splendour and prosperity of the blessed *Millennium*, in what honour and repute the Citizens of the new *Jerusalem*, especially the good Ministers, Pastors or Teachers, and godly Magistrates in what high esteem and veneration they will live, in counterdistinction to that wretched rabble that are excluded the holy City.

But if it respect the second sense, it intimates the different degrees of the glorified bodies of the Saints in the Resurrection, which the Apostle sets off by comparing one Star with another. *For one Star differeth from another Star in glory.* But *Daniel* by comparing the brightness of the Firmament with that more vigorous lustre in the stars themselves, makes a great difference betwixt that share of glory and happiness which successfull *Teachers* and *Instructors* of the people in the ways of holiness, and faithfull Magistrates shall have, and that which shall fall to their lot whose activity hath reached no farther than the concern of their own Souls.

And thus we see this Prophecy of *Daniel* to reach to the very end of the World the general Resurrection, when the good shall be rewarded with that immarcescible

marcescible Crown of eternal Glory, and the wicked sentenced to everlasting Fire. What follows concerns the obscurity, and Intelligibleness of these predictions in this last Vision and others that tend to the same scope, *when* and *by whom* they are likely to be understood, and *by whom* not understood.

4. But thou O Daniel shut up the words and seal the Book even to the time of the end. This command to *Daniel* to seal the Book is a kind of prediction that the Book will not be unsealed as to the aforesaid Visions, till the *Time of the End*, that is, till the last times or the time of the *Roman* Monarchy, for that is the fourth and last Monarchy. But then in that time, *Many shall run to and fro*, that is, be inquisitive and hunt after Truth. *And knowledge shall be increased*, that is, They shall not altogether hunt in vain, but many shall find the Truth and understand the coming of *Christ* by the help of the Prophecies of this Book when he shall appear, as also in the *latter part of these last Times* the coming likewise of *Antichrist*, Which is chiefly here aimed at, when knowledge shall most of all abound, as it has very much this last age or two.

5. Then I Daniel looked and behold! there stood other two, Angels suppose in the shape of men, *The one on this side of the bank of the River, viz. of Hiddekel or Tigris, ch. 10. 4. And the other on that side of the bank of the River.* These two Angels signify two Presidentiary Angels of two Kingdoms or Empires, and St. *Jerome* makes them the Presidentiary Angels of *Greece* and *Persia*; *Alcazar* of *Syria* and *Agypt*. But this is out of Inadvertency to what times this part of the Prophecy reaches, which is to the times of the *Roman* Empire and *Mahometan*. Whence we may

may reasonably collect, that as there has been mention made of the Presidentiary Angels of *Persia* and *Grecia*, ch. 10. and also of *Judæa*, so these two Angels are brought in as the Presidentiary Angels of those Kingdoms or Empires that this part of the Prophecy reaches to, namely the Presidentiary Angels of the *Roman* and *Mahometan* Empire.

6. And one said to the man clothed in linen which was upon the waters of the River, viz. to the man described ch. 10. 5. namely to *Palmoni* or Christ himself. How long shall it be to the end of these wonders, that is, How long shall these wonderful things that have been here foretold continue?

7. And I heard the man clothed in linen, viz. him that is described ch. 10. 5. and whose description is somewhat like that of Christ *Apoc.* 1. 7. 13. 14, &c. and that in ch. 10. 1. Which was upon the waters of the River, but *Apoc.* 10. 2. is said to set his right foot on the sea and his left foot on the earth. When he held up his right hand and his left hand unto Heaven, As the Angel *Apoc.* 10. 5. is said to lift up his hand to Heaven, which is the posture of them that swear. And swore by him that liveth for ever, That it shall be for a Time and Times and half a Time: namely, Those more marvellous things especially foretold of that *King of Pride* ch. 11. v. 36, 37, 38. that they should continue so long, about three Prophetical years and an half, or forty two Prophetical months, as the *Apocalypse* expresseth it, which is the time also of the *little Horn with eyes*, *Dan.* 7. 25. who is the same with this *King of Pride*. And when he shall have accomplished to scatter the power of the holy people, that is, After the dispersion of the holy people

people the *Jews* shall be ended, which will be under the first Thunder, about the sixth and seventh Vials, **All these things shall be finished.** All these marvellous things even to the first and second Resurrection when there shall be no more time upon Earth, according to the oath of that Angel *Apoc.* 10. 6, 7. which answers to this. For it is about the same thing, as the Persons are the same, and therefore the time the same. But the Oath of that *Apocalyptick* Angel is, *That there shall be no more time saving in the days of the voice of the seventh Angel when he shall sound and the mystery of God be finished*, that is, Upon the expiration of the Time and Times and half a Time, there shall be no more time on Earth or series of things there, save what are contained within the seventh Trumpet or seven Thunders. Within the expiration of that time and the Time and Times and half a Time, all these things, as the Angel tells *Daniel*, shall be finished. So excellent a key is the *Apocalypse* to this passage of *Daniel*.

8. And I heard but I understood not, namely where to pitch these Time and Times and half a Time, or where the *latter part* of the *Times of the End* which is the Time of the fourth Monarchy, is supposed to be. Then said I, O my Lord. He speaks to the man clothed in linen upon the waters with this reverence and respect as being the same Angel described ch. 10. which I there shewed to be Christ. **What shall be the end of these things?** The Hebrew has it *מה אחרית אלה*, *What the latter part of those?* whether Times, or things transacted in those Times?

9. And he said, Goe thy way Daniel, for the words are closed up and sealed till the time of the End.

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Which Time of the End here has a more restrict signification, it being an answer to מה אחרית זמן *What the latter part of those Times :* Which latter part the Apostle calls *ὁσπερ ἡμετέρας*, the *latter Times* of these last. And therefore is as much as if the Angel had said, The Vision touching these Time and Times and half a Time is sealed up or concealed till the being of those very Times, which are the *Times of the End* in the more strict sense. In which *Time of the End* or Time and Times and half a Time, which is the Time of the Apocalyptick *Whore* and *Beast* and the *Little Horn* with Eyes which wars against the Saints, it is said here likewise, that

10. **Many shall be purified and made white and tried,** viz. In the furnace of affliction and persecution under the Whore and the Beast or little Horn with eyes or under the above described King of Pride the very Antichrist. **But the wicked shall do wickedly,** that is, shall persist in their gross Idolatries and sensual lewdnesses and all manner of wickednesses, of Pride and Avarice, and persecution of the pure Apostolick Christians. **And none of the wicked shall understand,** that is, None of the followers of Antichrist and immersed in the foul Idolatries and gross Sensualities, or blinded with the deceitfull Hypocrisies of that Antichristian Synagogue, None of these, or others as carnally or worldly minded as they, shall understand either these Visions of *Daniel* or those of the *Apocalypse* which tend to the same scope. **But the wise shall understand,** viz. Those that the fear of God has made so, which is the beginning of all true Wisdom. These will prove competent Judges of the true sense of these Prophecies : And will not be such fools as to expect light from the antient Fathers for

for the understanding of them, whenas it is expressly declared that they are *closed up* and *sealed* till the *latter Times*. And then those that are truly wise will understand them, as it is further intimated by what follows that it will not be till then. And it is an hint and a sufficiently certain though something obscure subindication, *what are the latter Times of the last? or the Times of the Reign of Antichrist?* This intimation I say that follows is sufficient.

11. And from the time that the daily sacrifice shall be taken away and the Abomination that maketh desolate set up, The same that is mentioned and in the same words ch. ix. 21. in this very prophecy of the *Scripture of Truth*. There shall be a *Thousand two hundred and ninety* Propheatical days, or eighty six *Roman* Indictions; such as not only the Emperours but the Popes of *Rome* make use of in their Decrees and are peculiar to the *Roman* State. In the latter part of the last Times at the end of this number will that King of Pride above described Ch. ix. v. 36. 37. be revealed, namely, in the year of Christ 1120. * Then will this Antichrist by a publick writing be exhibited or set out to the world in his colours, that all may see him that are not wilfully blind.

12. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days, that is, years as before, or 86 Indictions. Blessed are they that come to this Time, for they will have the opportunity of not only knowing Antichrist but of suffering Martyrdom by opposing of him, and witnessing against him in behalf of Christ and his true Church. This number therefore thus augmented

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ed by three Indictions, viz. by forty five years, reaches to the Time of the *Waldenses* and the beginning of their persecutions, viz. to the year 1160. Which continued upon them so long and with that cruelty, that many hundred thousands of them lost their lives in witnessing to the truth of Christ against the Deceits, Impostures, Idolatries, and barbarous and tyrannical Pride and cruelty of the *Roman Antichrist*: And so became *Martyrs* for Christ, and purchased to themselves the privilege of *Martyrs*, which is the privilege of having their share in the first Resurrection. Whence it is said, *Blessed is he that waiteth and cometh to the Thousand three hundred and five and thirty days*. For *Blessed and Holy is he that has part in the first Resurrection, on such the second death hath no power*, Apoc. 20. 6. These numbers therefore served for the pointing out the Times of Antichrist to them that should be born in those Times, though *Daniel* understood nothing by them; and therefore the Angel says,

13. But goe thou thy way till the end be. Which Translation is somewhat hard and obscure, *Vatablus* his Interpretation seems more natural to me, who interprets וְאַחֲרָיָהּ, not *imperatively*, but in a *future* sense, as is often in the Hebrew. *Tu autem vades ad finem tuum*, But thou shalt come to thine End, that is, Thou shalt dye, long before these things come to pass or be understood. And thou shalt rest, in an happy, peacefull and secure condition, as it is said, *The Souls of the righteous are in the hand of God, and there shall no torment touch them*, *Wisd.* 3. 1. And stand in thy lot at the end of the days, that is, At the Resurrection of the just, and because it is לְךָ, in thy lot, it may intimate some peculiar lot Proper to him,

him, and such as he, that is, Martyrs : for he was as good as actually Martyred, he exposing himself fully to the fury of the Lions, rather than he would obey that wicked and impious Decree that his enemies had got to entrap him with, from the mouth of *Darius*. His lot therefore seems to be with those that partake of the first Resurrection, which happens under the last Trumpet, as well as the last Resurrection does, and therefore may well enough be said to be *at the End of the days*, that is, of *Times*, namely, to be in the last share of them, under the seventh Trumpet, beyond which the Angel swears there shall be no more Time upon Earth, *Apoc.* 10.

NOTES

Upon VISION VI. Contin. Ver. 11.

Then will this Antichrist be exhibited or set out to the world in his colours.] This Prophecy of the Time of the Revelation of Antichrist is so remarkable, that it is worth our pains briefly here to consider the certainty thereof. First then these Numbers 1290 days and 1335 days cannot be understood of days so as to be applied, the former of them to the time from the pollution of the Temple by *Antiochus Epiphanes* unto the Grant to the *Jews*, of living according to their own laws, *2 Macc.* 11. 27. the latter to the time from the same Epocha to *Antiochus* his death, as Mr *Mede* has unanswerably demonstrated in his *De Numeris Danielis*, against *Broughton* and *Junius*. Whence it will necessarily follow that these 1290 and 1335 days are indeed so many Prophetical days,

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that is, years, as they are in this Book of *Daniel* naturally to signify, unless some intimation be given to the contrary, as I have noted above in due place; and that this obvious Prophetical signification of days suits very well with this Prophecy of the *Scripture of Truth*, and takes nothing from its clearness and plainness, nay indeed there being here given no intimation to the contrary (as there is in other places of *Daniel* where days do not signify Prophetical days) it is no slight but rather demonstrative argument that they do signify Prophetical days here, that is, that they are so many years.

Whence it will follow that if we can but light upon a fit Epocha to fix them to, the Time of the strange wonders, or the time of the Time and Times and half a Time (which the Antients universally understood of the Reign of Antichrist) will be discovered, and consequently that Antichrist is already come, according to the very suffrage of the Fathers. And truly unless we will wilfully wink against it, the Epocha to which these numbers are to be fixt is evidently declared by the Angel, namely, the Time that *the daily Sacrifice shall be taken away and the Abomination that maketh desolate be set up*, which is spoke of in this very Prophecy of the *Scripture of Truth*, Ch. ix. 31. Where touching *Antiochus* and his Ministers it is said, *They shall take away the daily Sacrifice, and shall place the Abomination that maketh desolate*. What can be more assured, and more handsome, than that the Epocha of the Number that points to the Times of Antichrist, should be fixt to the foulest Times of his Type, *Antiochus Epiphanes*?

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But it is further to be noted that this Epochæ, this כחש חש, the *Transgression that maketh desolate*, as it is called *Dan. 8. 13.* is of some latitude, above six years space. The bounds of which space *Grotius* seems with judgment to define thus, upon *Dan. 8. 13.* This Time, says he, of about six years begins from the first coming of *Antiochus* into *Judæa* when the Priesthood was prophaned, and it comprehends his second coming the forbidding of the Jewish Rites, the placing of the Idol in the Temple and the whole Time of the intermission of the daily Sacrifice. And upon *Ch. 11. 28.* This is the first coming, says he, of *Antiochus* into *Judæa*, when he disposed as he pleased of the High Priesthood. Whence I think we may safely set those bounds of Prophanation or the *Transgression that maketh desolate*, so as to place their beginning in the 141. year of the *Seleucidæ*, and their ending in the 148. For in the former year *Menelaus* by large bribes and much flattery obtained the High Priesthood of *Antiochus*, and thrust out *Jason*. *Quod erat proximum initium miseriarum Judæis sub Antiocho Epiphane*, says *Thomas Lydiat*. And in the latter *Antiochus Epiphanes* died, and *Antiochus Eupator* his successor granted an Αὐτονομίαν to the Jews, a liberty of living according to their own laws, viz. according to the Holy Covenant or Law of *Moses*.

And therefore this Epochæ being so large as comprehending the space of above six years, it is the less likely that the ending pointed precisely to a year, when this discovery of the times of Antichrist should be. But both the Numbers consisting absolutely and completely of *Quindenaries* or *Indictions*, that this was not onely an intimation that the Numbers reached into the Times of the *Roman Empire* since the beginning

ning of their computation by *Inditions*, but that we may also compute this distance of Time by *Quindenaries* or *Inditions*. As if he should say, After 86 *Quindenaries*, or 89 *Quindenaries*, or before the 87th or the 90th be-expired, such things touching Antichrist will be clearly understood, and it will be manifest and plain that those be the Times of Antichrist, and that we are not then to expect an Antichrist to come, but may be sure he is come already; And if it were but thus, it were sufficient.

But Mr. Mede taking the middle of the Time of the *Transgression that maketh desolate*, which is the year before Christ 167. the Time of the first Number will expire, says he, *A. D. 1123*, the Time of the latter *A. D. 1168*. But forasmuch as there is a latitude in the *Epoeha*, we may begin the reckoning from every year thereof, and therefore beginning at the first of the six, the first Number will expire *A. D. 1120*. in which very year was there a Book published which did plainly declare the Apostasy of the Church of *Rome*, and that the Pope was Antichrist. And the very Date thereof is set in the Title page *A. D. 1120*. as you may see in *Paul Perrin's History of the Waldenses*. This is very accurate, though I confess I think it sufficient that this happened in the last *Quindenarie* of the first Number. For neither were the 2300 Evening-mornings intended to predict to a day, but to be collected into years, as these Numbers into *Inditions* or *Quindenaries*. This Book with this date of *A. D. 1120*. by *Paul Perrin* is reckoned among the Books of the *Waldenses*, of whose holiness and sincere Christianity I cannot but recite that Testimony which Mr. Mede has noted out of *Bernhardus*, who in the midst of his inveighing against them

them for being enemies to the Pope, yet he could not but allow them this character. Whom notwithstanding, says he, if you ask them concerning their faith, there is nothing more Christian, if you consider their conversation, there is nothing more irreprehensible, and they make good their words by their deeds. Who would know more of these excellent Christians, let him read *Paul Perrin*.

And thus admirably is the Prophetick purpose of this first Number fulfilled in the publishing of that Book of the *Waldenses A. D. 1120.* and within the last *Quindenarie* of that Number. And it is remarkable how in that Age, yea less than twenty years before the publishing of that Book, all the world was in expectation of Antichrist's being revealed, insomuch that Pope *Paschal* himself, when he intended for *Galatia Cisalpina*, stopt his Journey at *Florence*, being struck with the greatness of the rumour, which was understood of such an Antichrist as the ancient Fathers fancied to themselves, and the Romanists would seem to believe. Which circumstance was not without a Providence, that it might be more remarkably imprest upon the capable, who it is that is indeed the true Antichrist, to whom that Title so often used by the Fathers, does of right belong.

But now for the other Number, the fulfilling of its Prophetical Indication is also admirable. For not precisely tying our selves to the year 1168. by taking the middle of the six years of the *Transgression that maketh desolate* for our Epochæ; betwixt the year 1160. and 1170, and if another *Quindenarie* were added to it, it would break no squares, provided that things happen within that *Quindenarie*, upon this Revelation of Antichrist innumerable multitudes of men
were.

were awakened as with a Trumpet into the ancient Apostolick Faith, whom they called *Waldenses & Albigenses* and by other names, but they called themselves *Apostolici*, who stood so stoutly to the Faith, that no persecutions which presently ensued could change their minds or make them alter their Profession, though about ten hundred thousand of them, and that in *France* alone, were put to death, if *Paulus Perironius* computes right in his History of them. And these are that faithful Martyr *Antipas* who was slain in the lofty *Pergamus*, where Satans seat is, as Christ complains in his Epistle to the Church there. And they having the priviledge of Martyrs, who are faithful unto death, it is said here in *Daniel*, *Blessed is he that waiteth and cometh to the 1335 days*. But this I have noted already in my *Exposition*.

I will only add one note more, what a childish thing it is or worse, to have recourse to the ancient Fathers for a certain and distinct knowledge of these Prophecies of *Daniel* (and there is the same reason for those of the *Apocalypse*) when as it is thus expressly signified in *Daniel*, that these mysteries touching Antichrist would be sealed up till the time of the end, and particularly till the expiration of the 1290 years from the Profanation of the Temple by *Antiochus*, i.e. till about 1100 and odd years after Christ.

That the Times of Antichrist were prefigured and foretold by these and such like Prophecies, so far the ancient Fathers were right, and so far their Testimony stands for us; but *when* those Times would be, or *who* would prove that Antichrist, that was left for the faithful to find out by the assistance of Gods Spirit, when the Time of that Revelation by Gods appointment was come, which was about the Time
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of the beginning of the *Waldenses* and *Albigenses*.

But to deny the People of God the assistance of his Spirit, to keep up the credit of the Fathers and the Authority of the Church, as if we could be assured of nothing unless they tell us it is so, is the very dregs of Antichristianism, and the very Pit of slime and spawn out of which Antichrist did arise, and though men do not so easily observe it, a bidding defiance to our very Baptism, whereby we are Baptized in the Name of the Father, Son and Holy Ghost. Which is not to make a mere drie profession of the Trinity of the Godhead, but to remind us what a lively faith we ought to have in the Son, for his sending the Spirit from his Father, according to promise, to sanctify us, to strengthen us, and illuminate us, and to carry us on in the process of real Regeneration, in which we shall attain to *eyes* as well as *heart, hands and feet*, whereby we shall be certainly able to discern *Christ* from *Antichrist*, and *true* Prophets from *Impostours*. And it is no small piece of *Imposture* in the *little Horn*, that he will permit no other Horns to see besides himself, or with no other eyes but his.



11

11

T H E
 Threefold A P P E N D A G E
 To the
 Prophecies or Divine Visions of
 DANIEL.

The First.

A Confutation of the opinion of Hugo Grotius, who makes the Kingdome of the Lagidæ and Seleucidæ the fourth Kingdome in Daniel.

The Second.

The Authours Apologie for his placing the seven Vials within the seventh Trumpet, after the Rising of the Witnesses, contrary to the opinion of Mr. Mede, as also for his making the three days and an half wherein the witnesses lye dead, the same with Daniel's three Times and an half.

The Third.

His twenty Arguments whereby he does prove that the seven Epistles to the seven Churches are a Prophecy of the State of the Church cast into seven Intervals from the beginning thereof to the last Judgment.

A Confutation of the Opinion of Hugo Grotius, who makes the Kingdome of the Lagidæ and Seleucidæ the fourth Kingdome in Daniel, taken out of Synops. Prophet. Book 2.

Chapter XIII.

1. **T**HAT Prophecy also in *Daniel* of the *Little Horn* that is said to *change times and laws*, is an expresse Prediction of that Antichristian Opposition which is against the *Regal Office* of Christ. For that this *Little Horn* is the same with the *Two-horned Beast*, or the *Whore* in the *Apocalypse*, I think no man will scruple that considers that this Horn is part of the *Roman Kingdome*, which is decyphered by *Ten Horns*, and that it belongs to that time when the Kingdome is actually *Ten-horned*; which is not in Succession, but together; as the *Ten toes* of the Statue, which answer to these *Ten Horns*, do not signify the Succession of *Ten Kings*, but *Ten Kings* ranked in the same time, as the *Toes* of the feet of the Image; which have not properly a precedency, but rather a co-ordination in Site.

2. Now that the *Fourth Kingdome* which is figured by the *Iron legs, feet and ten toes of the Image*, and by the Beast with iron Teeth and ten Horns, is not that of the *Lagidæ* and *Seleucidæ*, as *Grotius* would have it, but the Kingdome of the *Romans*, there are these weighty Reasons to convince us.

First, It is the universal sense of all Ecclesiastick Writers, *That the Fourth Beast is the Roman Empire;*

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as both *Cornelius à Lapide*, and *Gasper Sanctius*, both of them Jesuits, yet do roundly assert. The words of the latter are these: *Est ergo omnium sententiâ innominata hæc atq; horribilis Bellua, Romanum Imperium; neq; necesse est quenquam nominare, cùm nemo non dicat.*

3. Secondly, that it cannot be the Kingdome of the *Lagidæ* and *Seleucidæ*, as *Grotius* would bear us in hand, (in which odd conceit of his he forsakes the judgment of the whole Church of Christ, to follow *Porphyrius* his, who was a sworn Enemy to the Christian Religion) appears from what is said *Daniel* 7.23. The Fourth Beast shall be the Fourth Kingdome upon Earth, *דְּיָחֲשָׁנָא מִן־כָּל־מַלְכוּתָא* *Quod majus erit omnibus regnis, Which shall be greater than all Kingdomes*; so the Vulgar Latine and *Vatablus*. The Seventy also render it, *ἥτις ὑπερβείη πᾶσας τὰς βασιλείας*. And it agrees best with what follows, and shall devour the whole Earth, (which must be understood in such a sense as Earth was before) and shall tread it down and break it in pieces. Which it could not be said to do, unless it were so great a Kingdome as is here intimated. Now it is manifest that the Kingdome of the *Seleucidæ* and *Lagidæ* * was neither greater, more excellent, nor a more victorious Kingdome than any of the three preceeding, namely, the *Babylonian*, *Persian* and that of *Alexander* the Great, from whose Kingdome they would make this of the *Lagidæ* and *Seleucidæ* distinct. Wherefore their Kingdome cannot be this Fourth.

This Inference is so plain to *Gasper Sanctius*, that he does, though but justly, yet very severely, chastise *Porphyrius* for this Errour, which *Grotius* has so unluckily taken up. For he breaks out into these words

words upon this Text, *Vide Porphyrii stuporem & oscitantiam, in cujus mentem venire potuit ut existimaverit regnum eorum, qui Alexandro succedere, omnium esse maximum, quoddamque omnem terram sibi subjecerit conculcaveritque, cum reliquis regnis longè fuerit infirmius, & ab omnibus concisum aut malè vexatum.* Nay, the very Prophecy it self makes the Kingdom of the Successours of *Alexander* less than his in power and greatness, *Dan.8.22.* where it is said that *Four Kingdoms shall stand up*, but not in the power of *Alexander*: Which is, they shall be inferiour to him. Which questionless is meant of them joyntly, it being a needless intimation of them single.

4 Thirdly, The Kingdom of the *Iron legs and toes* and of the *Ten-horned Beast with Iron teeth* are one and the same Kingdom, according to *Grotius* his own acknowledgment, which he makes that of the *Seleucidæ* and *Lagidæ*. Now it is said that, *a Stone cut out of a Mountain without hands should break in pieces these legs and toes*, nay the whole Image of Iron, Brass, Silver and Gold, and so succeed this Kingdom of the *Seleucidæ* according to his sense of the Vision. And Ch. 7. *One like the Son of man in the Clouds of Heaven comes to receive a Kingdom*, namely, upon the destruction of *Antiochus Epiphanes*, that *little Horn* amongst the ten in this fourth Kingdom of *Grotius* his framing, of whom it is said, at the 21 verse, *I beheld and the same Horn made war with the Saints, and prevailed against them, until the Antient of days came, and judgment was given to the Saints of the most High.* Which is the same with the *Son of Man* his coming in the Clouds of Heaven, to receive the Kingdom of the *Antient of days*, vers. 13. And both agree with the *Stone cut out with-*

out.

cut hands, to shew it is not the work of man, but of the Antient of days, God himself; and that this is indeed the very Kingdom of Christ, as Interpreters ever have expounded it. Which is a perfect contradiction to *Grotius* his Dream, That the fourth Beast with Iron Teeth and the Iron legs of the Image denote the Kingdom of the *Lagidæ* and *Seleucidæ*, and that *Antiochus* is this little Horn.

* For *Antiochus Epiphanes* was dead almost two hundred years before Christ so much as preached the Doctrine of the Kingdome, or had any Disciples to follow him; and yet it is said *Dan. 2. 44. And in the days of these Kingdoms shall the God of Heaven set up a Kingdom which shall never be destroyed.* (From which passage I doubt not but that phrase [*The Kingdome of God,*] as also from that above [*The Kingdom of Heaven*] does so often occur in the Gospel, as also that Title which Christ so often gives himself of the *Son of man*. And *Grotius* himself upon *Matthew 8. 20.* acknowledgeth that *בן אדם* the Son of man mentioned *Dan. 7. 13.* is to be understood of the *Messias*) Wherefore it is impossible that the Kingdome of the *Lagidæ* and *Seleucidæ* should be the fourth Kingdom.

5. But here *Grotius*, contrary to his judgment when he wrote upon *Matthew*, has found a device which is scarce to be uttered without horror and astonishment. So that I am infinitely amazed, that a man otherwise so learned and laudable, (as he speaks of *Porphyrius*) should be misled into so bad an adventure. *The Son of man coming in the Clouds of Heaven*, according to him, is *Populus Romanus nulum intra se habens Regem*. When our Saviour Christ intimated to the High Priest, that he was that *Son of man*

man that should come in the Clouds of Heaven, it seem'd so high an Arrogation, that he rent his clothes and said *he had spoken Blasphemy*. And truly I think that neither Jew nor Christian can well acquit *Grotius* of that crime, who attributes that which is the peculiar character of the *Messias* to a Prophane and Pagan people, and that forsooth because they had no King, as if they were ever the better for that. But they had Kings at first, and both in the Infancy of their Empire and afterwards they had a Supreme Power so great and Imperial, as may excuse them from the least shew of contempt. They had always over them a Sovereignty, so that they could not be deemed the Son of man for any such private condition. For the *Summa Potestas* is the *Summa Potestas* under what name or form soever, and of the same real grandeur. Besides that, they were a most glorious and victorious people before *Antiochus* his time. So that it is a very dilute and sapless conceit of *Grotius* to apply the Phrase of the *Son of man* to them for any inconsiderableness in them or obscurity: For they were not so in the times of *Antiochus*.

6. Again, The Kingdom of the *Son of man* and the *Stone cut out without hands* are all one, both in truth and according to *Grotius* his own concession. But *this Stone*, is Christ and his Kingdome, as being Heavenly, ἀχαρακτηριστον, a thing erected not by human power, but by the power and Spirit of God. That this is the meaning of [without hands] is the general vote of Interpreters, *S. Jerom*, *Irenæus*, *Justin*, *Epiphanius*, *S. Augustin*, *Theodoret*, and several others.

Where think you does *Grotius* take shelter now ? Why, This *Figure* which is so appropriate to Christ, and mentioned of him so often in the New Testament, This *Stone* must be cast away as if it were neither precious nor a Corner-stone, and be bestowed again on a Pagan people the *Romans*. For so *Grotius* does not stick to profess, *Idem Lapis & Filius hominis* ; and he made the Son of man before the people of *Rome*. But can a man believe that the Original or success of that people was ἀρχαγοτονία, a thing brought to pass by the special power and Spirit of God, and not *more humano*, according to the usual course of the World, and that not of the best kind, their beginnings being helped on by a rabble of Ruffians and Robbers ?

7. No, but that is not *Grotius* his gloss, you will say. Let us therefore hear what it is ; *Lapis abscessus de Monte sine manibus*, according to him, is *Exercitus populi qui suæ esset spontis nullique Regi pareret, ejus populi origo à Monte, nempe Palatino*. In which there is nothing sound nor solid. For was this Roman Army any thing more *suæ spontis* in, that they had not a Kingly Government at *Rome* ? That supreme Power of *Consuls* and *Senators* was as directive and coactive as if it had been *Regal*. So that the motion of this Army was never the more spontaneous for this. Again, The Stone cut from the Mountain without hands, implies that it was then spontaneously divided from the Mountain, when it is said to be cut thence : But when the *Romans* first issued from Mount *Palatine*, yea so soon as they were *Populus Romanus*, *Regal* Government was amongst them, it being the first Government of this People, and therefore they were not then *Populus suæ spontis*,

spontis, according to *Grotius* his own conceit, so that he cannot bring both ends together. And lastly, To interpret *Mountain* here in a literal sense, is unskillfully done, and not according to the analogy of the Prophetick Style, nor the very intimation of the present Text, which says the *little Stone* became a *great Mountain* it self, and filled the whole Earth. Wherefore this *Mountain* signifying not literally but politically, there is no question but the other does so too, and that the *Stone* is in some sense homogeneal to this rocky *Mountain*.

Whence the sense is plainly this: That out of the great *Mountain*, that is, the *Roman Empire*, there should be a people raised, not by human power or policy, but by the *Spirit of God*, and the preaching of the Gospel by *Jesus Christ*, and his *Apostles*, which should be a peculiar people to him, and become the Subjects of his Kingdome; that is to say, That the Church of Christ should be cut out of the *Roman Empire* without human help. This is a most easy and undistorted sense, and against which there cannot be made the least exception.

8. Fourthly, which I have already intimated above, The *Ten Horns* of the Fourth Beast with Iron Teeth, and the *Ten Toes* of the Iron Legs of the Statue, signify the same thing. Wherefore it is plain, sith the *Ten Toes* imply a Coexistence of the *Ten Horns*, by reason of the coordination of their Site, that there must be *Ten Kings* together in the Fourth Kingdome. But in the Kingdome of the *Seleucide* and *Lagide* there were not *Ten Kings* together all at once. Therefore that Kingdome is not the Fourth.

9. Fifthly, *Antiochus Epiphanes*, part of this Kingdome of the *Lagide* and *Seleucide*, is said to rise

up in the latter time of the Kingdome of the successours of *Alexander*, *Dan.* 8. 22, 23. Wherefore this Kingdome of the *Lagidæ* and *Seleucidæ* has expired near two thousand years ago. But the Kingdome of the Fourth Beast reaches even to the day of Judgment. *Dan.* 7. 9, 10. *And I beheld till the Thrones were cast down, and the Antient of days did sit — His Throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousand thousands ministred unto him; and ten thousand times ten thousand stood before him; * the Judgment was set, and the Books were opened, &c.* That this is the description of the day of Judgment is the general opinion of both Christians and Jews, and answers exactly to the lake of Fire and the opening of the Books, *Apoc.* 20. which *Grotius* himself does interpret of the last day. Whence we may safely conclude that the Kingdome of the *Lagidæ* and *Seleucidæ* is not the Fourth Kingdome, as having ceased so long before that time, though we understood the day of Judgment in the sense of the Rabbins יום דינא רבא According to which the meaning of [*I beheld till the Thrones were set — and the Books were opened*] is this, that the Prophet *Daniel* had a prospect even to the utmost end of that great day. But he begins more particularly at the beginning of that day in the eleventh verse. But this I have onely noted by the by.

10. Sixthly and lastly, *Alexander's* Kingdome and that of his Successours is all one Kingdome: But that of *Alexander's* is the third according to *Grotius* his own concession. Now that that of his Successours (of which Line are the *Lagidæ* and *Seleucidæ*) is one Kingdome with that of *Alexander's*, is evident out

out of *Daniel*, Ch. 8. 21. *The rough Goat is the King of Græcia, and the great Horn that is betwixt his eyes, is the first King. Now that being broken whereas Four stood up for it, Four Kingdomes shall stand up out of the Nation, but not in his Power.* This is one plain proof that the Kingdome of *Alexander* and his Successours is all one Kingdome. For he calls *Alexander* the first King, which necessarily implies that his Successours are the second, and that therefore they all belong to one and the same Kingdome. Nay he says plainly, that these Four Horns stand up for that great one, that is, *in his stead*. What is this but to succeed in place of him, as the Heads of one and the same Empire? For no new Beast is said to succeed this Beast, but the Horns the Horn. And then the comparing of them and saying, But not in his power, farther intimates a cognation and succession of one Line, and that he does not speak of the Heads of two different Kingdomes.

Which appears farther from *vers. 8*: *Therefore the Goat waxed very great, and when he was strong, the great Horn was broken, and for it came up four notable ones toward the four winds of Heaven.* But where should these come up, but on that Head that had lost this great Horn, which is compensated with four lesser ones, * though in their kind notable? For it is very incongruous and extravagant to fancy them to come up in any other. And surely if they had belonged to any other Beast, that Beast would not fail to have been named. Wherefore they must either grow out of this Goat's Head, or no where, unless out of the ground; which is ridiculous. And therefore it is plain, that *Alexanders* Kingdome and that of his Successors is but one Kingdome. For that Goat is but one and the same

Goat.

Goat under the Succession of this variety of Horns.

11. And yet there is still greater evidence of this truth from Ch. 7. 6. *After which I beheld and lo, another like a Leopard, which had upon the back of it four Wings of a fowl, the beast had also four Heads, and Dominion was given unto it.* That the four Heads of this Beast are the four Successours of *Alexander*, * namely, *Perdicca*, *Seleucus*, *Ptolemæus*, *Meleager*, *Grotius* himself does frankly confess. The Wings therefore denote the four Kingdomes *Alexander's* Empire was divided into, after his decease; which is still lookt upon as one Beast notwithstanding, as the *Roman* is with its division into ten Kingdomes, noted by ten Horns, or into *Oriental* and *Occidental*, figured by the two Wings of an Eagle.

Here *Grotius*, if he would speak out, would make *Alexander* the Beast, as he has *Domitian* and others in the *Apocalypse* against all the Laws of Prophetick Interpretation, nay indeed against all rhyme and reason. For he glosses thus, *Pardus varium Animal, sic Alexander moribus variis*. But how grossly incongruous it is, let any one consider. For then would *Alexander* be inferiour to his four chief Officers, and they would be the Head of him, which is a Political Absurdity; nay the Head of him when he ceased to be, which is an Absurdity Metaphysical. Wherefore *Alexander* is the first Head or great Horn of this Beast, not the Body of it, that he may be superiour to his four grand Officers; and not be the Beast to bear these four Horns or Heads, when he had quite ceased to be on this stage of things. For these were not Heads nor Horns, before he was dead. *Alexander* therefore is the first of the Succession of the Heads or Horns of this Beast, not the Beast it self.

But

But to come up cloſer to our buſineſs : I ſay, it is very manifeſt from theſe four Heads and four Wings that this Leopard is ſaid to have, that the Third Kingdome takes into it the four firſt Succeſſours of *Alexander*. Nothing can be more plain than this from the very Text. For the Leopard is deſcribed in the third place, and immediately after him the Fourth Beaſt is mentioned, and called the Fourth, v. 7. Wherefore this four-headed Leopard is plainly the Third Beaſt. But now that the Succeſſion of theſe four Heads even to *Antiochus Epiphanes* is the Succeſſion of one and the ſame Kingdome, is plain from Ch. 8. 22. *Now that being broken, (namely the great Horn) whereas Four ſtood up for it, Four Kingdomes ſhall ſtand up out of the Nation, but not in his power. And in the latter time of their Kingdome* (the Original has it, *ובאחרית מלכותם*; which the Seventy render *καὶ ἐν ἑξάτῳ τῆς βασιλείας αὐτοῦ*, which is the very ſame with our Engliſh, and there is no doubt of the Tranſlation) *a King of fierce countenance—ſhall ſtand up.* Which *Grotius* and every one acknowledges to be *Antiochus Epiphanes*.

Whence it is evident that the whole Succeſſion of *Alexander's* Captains from the firſt four incluſively even to *Antiochus* his time, is one Succeſſion and one Kingdome. For he calls the times of *Antiochus* the laſt times of their Kingdome.

Wherefore it is plain, ſeeing that the Kingdome of *Alexander* is one and the ſame with the Kingdome of the four Captains (for that is the Third Kingdome) and the Kingdome of the four Captains the ſame with their Succeſſion even to *Antiochus* his time; that the whole Succeſſion from *Alexander* to *Antiochus* is one Succeſſion and one Kingdome. If this be not demon-

demonstratively true, there is no demonstration in Mathematicks. But if this be true, the Kingdome of the *Lagidæ* and *Seleucidæ* are not the Fourth Kingdome, but the Kingdome of the *Romans*, according as all sober men have hitherto held.

12. Which we being so firmly assured of, we shall easily know where to seek for this *little Horn* that is said to *change times and laws*. For where can we find it but amongst those many Horns in the *Roman* Kingdome or Empire? not in the *Greek*, to which *Antiochus Epiphanes* appertains. And we have already plainly shewn * that the *Apocalyptrick* Beast with seven Heads and ten Horns is this *Roman* Kingdome; and that this Beast once healed, or in such a condition, that it may be said of him that he is *the Beast that was, and is not, and yet is*, (which is when he is become *Pagano-Christian*) is this Empire actually divided into ten Kingdomes, and that together with this Division the Empire began to relapse gradually into Idolatry by the Agency and Guidance of the *Two-horned* Beast or the *Whore*, whom I have also shewed to be Synchronal to the healed Beast, or the *Beast that was, and is not, and yet is*.

13. But the Beast restored or healed, his duration is *42 months*, which is *1260 days*, or a *Time and Times and half a Time*. For the abode of the Woman in the Wilderness is indifferently expressed by either of these latter; and the first and the second are joyned together in the Vision of the *Outward Court* and the *Two Witnesses*. Wherefore *42 months* and a *Time and Times and half a Time*, being the same with *1260 days*, they are the same one with another. But this *little Horn* in *Daniel* we speak of, his Reign is also set out by a *Time and Times and half a Time*: Therefore

fore it is of the same duration with the *Whore* or *Two-horned Beast*, which is Synchronal to the Beast restored, whose continuance is 42. months.

Wherefore it is a strong suspicion that there is a Coincidence at least of time, if not of affairs, or complication of natures (if not Identity of some) betwixt this *little Horn* in *Daniel* and those three Synchronals, the *restored Beast*, the *Whore* and the *Two-horned Beast*. For that expression *Dan. 7.24. And another shall rise after them*, does not at all hinder, since the Seventy translate וְאֵחָד יָקִים, ἐπὶ τῶ ἀμύν, *behind them*, * it signifying order of situation as well as of time. And this being placed behind is the most convenient posture for such an exploit as is attributed to this Horn, which is said to throw down or humble three Kings: which is more by treachery and craft than open force.

14. Now from this equality of time it will also follow * that the duration of this little Horn is 1260 years by the last Confectary of our joynt Exposition. Which again shews how impossible it is this Horn should be *Antiochus Epiphanes*. To which you may add that it is said to be *different* from the rest of the Horns, in the explication of them. * *And the ten Horns out of this Kingdome* (that is, the *Roman Kingdome*, as has been demonstrated) *are ten Kings that shall arise; and another shall rise ἐπὶ τῶ ἀμύν behind them, and he shall be diverse from the rest, and he shall subdue three Kings*. Now I demand what one of the ten Kings or Kingdomes is so different from all the rest, unless it be an *Ecclesiastical Kingdome*.

Wherefore the *Coincidence of time* with the *Pagano-Christian Empire*, and the *long continuance*, as also the *difference* of this Kingdome from the other ten, is more than a strong suspicion that it is part of

the succession of a Kingdome Ecclesiastick, which is necessarily to run along with the Empire professing Christianity. But if the question be whether this part of this Ecclesiastick Kingdome be the uncorrupted Kingdome of *Christ* or the Reign of *Antichrist*, the solution is not difficult. For that it is not the Kingdome of *Christ*, is plain, in that *Christ* is said to come to burn and consume it. Whence it is manifest that the Church has not been out in their Conjecture in deeming this *little Horn* to be *Antichrist*; and therefore say I, the same with the *two-horned Beast* and the *Whore*, who is plainly *Isochronal*, and I doubt not but *Synchronal* to this *little Horn*, and is adjudged to be burnt in the *Apocalypse*, as this *little Horn* is here in *Daniel*.

15. To speak briefly therefore, This *little Horn* is the Idolatrizing Clergy of the Empire, but more chiefly and particularly that great and notorious part thereof under the Bishop of *Rome*, who has been a more than ordinary stickler for both the obtaining this degenerate Ecclesiastick Empire in the Roman Empire, and in lapsing and keeping down the Empire in Superstition and Idolatry; and therefore is rightly said to be an *Horn* growing out of this *Beast*, the Symbol (*Beast*) it self according to *Grotius* his own Confession, intimating Idolatry.

16. And if exquisite fitness of Application will assure us of the right sense of a Prophecy, we cannot fail in this, examining every character of this *little Horn*. For as it is *little*, so is the Original of the Popes mean and obscure, and their Secular Principality small in comparison of those Princes they have contested with. Again, As this *Horn* had the *Eyes of a man*, so it is well known that for politick quick-

fighted.

fighitedness there has not been any Body of men comparable to the *Roman* Hierarchy; insomuch that it is Proverbial to say, That the *Roman* Religion is nothing else but a mere trick of Policy to increase and keep up the honour, power, and wealth of the Pope and his Clergy. See Sir *Edwyn Sandys* his *Speculum Europæ*, and you shall find this part of the Prophecy fulfilled to admiration, and that it is not for nothing that this *little Horn* is said to have *the Eyes of a man* in it, which is said of no Horn in all the Prophecies besides this. Thirdly, As this Horn is said to have *a mouth speaking great things*, whether you mean thereby boasting of its own Sovereignty or Blaspheming, it is well known that from this Horn are uttered such words as imply the Pope greater than all Princes and Emperours, nay, that he is not onely said to be *Infalible* * but styled *God*, and declared worthy of Divine Worship. Fourthly, For the humbling and subduing three Kings, which this Horn is foretold to doe, is it not long since performed by the Pope of *Rome*, in his usage of *Leo Isaurus*, in his ruining the Kingdome of the *Lombards* to get to himself the Exarchate of *Ravenna*, And in tormenting and disquieting *Henry* the Fourth and his Successours with his Thunder-claps and mischievous Political Plots, till he wrested from them all their Right and Jurisdiction in *Italy* ?

17. Fifthly, and to come nearer to our purpose in hand ; Whereas it is said that *he shall speak great words against the most High, and shall wear out the Saints of the most High, and think to change Times and Laws ; and they shall be given into his hand for a Time and Times and half a Time* : I say, This Idolatrous Clergy has bid fair towards the fulfilling this

Period of times already ; the Degeneracy of the Church beginning about four hundred years after Christ , and (which is more considerable) they having received so notorious a Check in the Decur-
tion of this *Half-Time*, which is elsewhere called a *Half-Day*, in which his swaggering is pretty well diminished and chastised. Sixthly, And for his wear-
ing out, and consuming the Saints of the most High, he has done it even more bloudily and cruelly than the very Pagans on the Primitive Christians; which is the most furious Opposition against the *Regality* of Christ that can be imagined, thus to waste and destroy his *true* Subjects. Seventhly, And for his speaking *great words against the most High*, that is, against the Divine Sovereignty, is it not plainly done in the Pope's pretences of having power to dispense with or lay aside the Laws and Injunctions of Christ, of which we have given several Instances in our *Idea of Antichristianism*, and such as are notoriously well known to appertain to that Church? Besides that he is *Reus læsæ Divinæ Majestatis* in appointing Religious worship to his canonized Saints, which is an Honour due to God alone. Lastly, In that he is said to *change Times and Laws*; what innumerable Institutes are there of the Pope's injoyning, of which may be truly said what our Saviour told the Scribes and Pharisees, Ἀπ' ἀρχῆς ἔγενον ἔτι, *From the beginning it was not so.* And what is this therefore but to *change Times and Laws*, and in many of them in a most perfect Opposition to the Laws of God and Christ, as I have already noted in its place?

Whence we see plainly that this *Antichristian Opposition* against the *Regal* Office of Christ, is very expressly foretold in this Vision of the *little Horn*, which

which rose up with the ten Horns in the *Roman* Empire, and did fabricate *Imperium in Imperio*, as some phrase it, and became a *Two horned Beast* in the *Ten-horned Beast*, erecting an *Ecclesiastick* Antichristian Empire within the *Civil*; in opposition to the true Empire or Kingdome of Christ, and in defeatment of his Power and Laws in the Church; nay, in opposition to these Immutable Laws of the Eternal *Logos* that enlightens every man that comes into the world.

NOTES

Upon the Confutation, *Secl.* 2.

Was neither greater, more excellent, nor a more victorious Kingdome, &c. For they both, *viz.* the Kingdomes of the *Lagidæ* and *Seleucidæ* put together were yet but part of *Alexander's* Kingdome, And for their victories and spoils they were of one against another, which was a farther weakning of this but part of the Kingdome of *Alexander*, which still argues the less excellency of the said part.

Sect. 4. *For Antiochus Epiphanes was dead almost two hundred years before Christ so much as, &c.*] And yet *Grotius* would have *Antiochus Epiphanes* the little Horn upon whose destruction notwithstanding the Ancient of days gives the Kingdome to the Son of man, *Dan.* 2. 44. In the days of these Kingdomes, the fourth and last of which is according to *Grotius* that of the *Lagidæ* and *Seleucidæ*, shall the God of Heaven set up a Kingdome which is the Kingdome of the Gospel of Christ, whenas the Kingdomes of the

the *Lagidæ* and *Seleucidæ* were both of them utterly vanquished and abolished by the *Romans* before Christ was born, and at least fifty years before the Gospel of the Kingdome was so much as preached. So plainly impossible is it that the Kingdome of the *Lagidæ* and *Seleucidæ* should be the fourth Kingdome.

Sect. 9. *The Judgment was set and the Books were opened, &c.*] This toucheth both upon the final judgment of the *little Horn*, the onely *Horn with eyes* or *seeing Horn*, or if you will, the *Seer*, the ancient name of ^a *Sam. 9. 9.* a Prophet (for in old time the Prophets were called Seers) this toucheth I say both upon the final judgment of this falsely pretended Seer or Pseudo-Prophet as he is called in the Apocalypse, and on the general Judgment at the last day, when also in the Apocalypse the Books are said to be opened. But the nearer of these two points, and it must signify either one or both, are far enough removed from the times of the Kingdome of the *Lagidæ* and *Seleucidæ*, whenas the fourth Kingdome necessarily is understood, *Dan. 7. 9, 10.* to reach at least to the first point of that time of Judgment. Whence it is impossible for the Kingdome of the *Lagidæ* and *Seleucidæ* to be the fourth Kingdome. This is in short the undeniable force of the argument.

Sect. 10. *Though in their kind notable.*] I have observed in my *Exposition*, That the four notable Horns that came up are called notable in comparison of several other Horns, *viz.* Commanders, that succeeded *Alexander* in several lesser Principalities or Satrapies. But those notable ones who they are, we shall have occasion to note in the next Section.

Sect.

Sect. 11. *Namely* Perdicca, Seleucus, Ptolemæus, Meleager, &c.] *Quorum* Perdicca, saith Grotius, *Equitatus* Macedonico, *externo* Seleucus, Meleager *Satellitio* Regio, Ptolemæus *Peditatus* præerant. *Quatuor hæc capita*, saith he, *succeverant loco unius*. Where why he should say [succeverant] and not [succeverunt] I know not, unless he would insinuate that they had grown upon him so as to overrule him in his life time. Which yet is grossly false and inconsistent with the magnanimity of *Alexander's* nature as well as with History. It makes me suspect he would insinuate some such thing, because no Historian reckons *Meleager* as one of those notable four Horns or Heads that succeeded the great Horn after its fall, he living himself not many days after *Alexander* and no notice being taken of his Succession. But those four notable Successors of *Alexander* Historians take notice of as I have related in my Exposition. And that these four Horns must be understood to arise after the fall of the first great one, *Alexander* himself, is plain from the Text. But the *four Heads* and the *four Horns* are all one according to *Grotius* his own acknowledgment, and the four Heads are the Heads of the Leopard the third Beast or Greek Empire, and what can possibly hinder then but that their Successors also, *viz.* the Successors of *Ptolemæus Lagi* and of *Seleucus* be Heads likewise of the Greek Empire? But what a blinding thing is prejudice that *Grotius* could not see so clear a consequence! But these things I have pursued sufficiently in my Confutation it self.

Sect. 12. *That the Apocalyptick Beast with seven Heads and ten Horns is this Roman Kingdome, &c.*] See Synops. Prophet. Book 1. Ch. 11.

Sect. 13. *It signifying order of situation as well as of time, &c.*] But if the little Horn be supposed to rise after the other in order of time, it will be good sense that way also, by an *Idiconæa*, which may restrain the sense of that part of the Prophecy to the Royal Power when it emerged to that height that the Pope might be more truly said to be the Head of the Beast *that was and is not and yet is*, than the Emperour.

Sect. 14. *That the duration of this little Horn is 1260 years by the last Confectary of our Joint-Exposition.*] The Confectary is, That all Visions that are Synchronal to that of the Beast with seven Heads and ten Horns, which is said to continue fourty two months, have necessarily the extent of 1260 years. See Synopf. Prophet. Book 2. Ch. 5.

Sect. 16. *But styled God and declared worthy of Divine worship.*] The Reader for his fuller satisfaction in this point, let him consult Bishop Downham, *De Antichristo*, Lib. 4. Cap. 10. Where he proves that in the Gloss of the Canon Law the Pope is called *Dominus Deus noster*, and that there is no shuffling it off by saying it was an Erratum of the Press (which is incredible that by mistake they should intersert that word [Deus]) but that rather the omission of it in whatsoever Impression it was left out, was an Erratum Typographicum. For whereas most Editions had it, saith he, and some few had left it out, the most accurate Edition of all caused by Pope Gregory the thirteenth, who appointed certain skillfull men to revise the Gloss of the Canon Law, had [*Dominus Deus noster Papa*] in it. And this Appellation of God and his receiving adoration sitting on the Altar which is the proper Throne of the body of Christ,

Christ, to say nothing how it is also the place where they set their Images to be worshipped, suits well together and are an Indication that a kind of Divine honour or Religious worship, call it which you will, is given to the Pope. See Bishop *Downham* in the place above cited. These few Notes are more than enough upon this my *Confutation* of *Grotius* his Opinion, That the fourth Kingdome in *Daniel* is the Kingdome of the *Lagidæ* and *Selencidæ*.

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*The Authours Apology for his placing the
seven Vials within the seventh Trumpet
after the Rising of the Witnesses, contrary
to the Opinion of Mr. Mede, &c.*

I Am I confels abundantly convinced in my own Judgment that persons of learning and parts and sobriety of life, that have piously applied themselves to the understanding and interpreting the Holy Scripture, especially the Prophetical parts thereof, and particularly of *Daniel* and the *Apocalypse*, have a right, as to be read and duely considered by those that come after and put themselves upon the same Province; so also not to be contradicted or deviated from, but upon plain and palpable reason. Nor indeed do I think it safe for any one or lawfull, out of mere curiosity of knowing hard and obscure things, as they may seem to many, to adventure upon such a Province, but simply either the better to inform himself of his own duty, or to serve the Publick, and having this design with fear and reverence as in the sight of God to enter upon his charge, and accordingly to quit himself therein.

Whenas yet notwithstanding such is the vanity and frailty of human nature that upon mere Curiosity many times men rush upon such things, neither considering the sacredness and difficulty of the matter, nor duly weighing what God has imparted to others before them, but out of levity of mind, if they have excogitated or hit upon any specious thing, different from other Interpreters, out of levity of mind,

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I say, and a self-favouring conceitedness they presently fancie it as well more excellent and more true as different. Others out of a fondness towards themselves presume they have a more peculiar gift that way, and by strong prepossession of their private conceits deeply impressed upon their melancholy Imagination render themselves incorrigible and incapable of the most evident and most solid information from others. And others given up to a Fanatick Spirit do not stick to presume themselves in an extraordinary manner inspired, and upon that account heed not what others have writ before them, and so comparing themselves onely with themselves, prove themselves, as the Apostle speaks, unwise. And lastly there are those who to serve an Interest have quite left the roade of other Expositours (who had according to their measure of light expounded things *bonâ fide*) and have most lamentably and shamefully perverted and distorted the genuine meaning of both *Daniel* and the *Apocalypse*, the former in the most concerning parts thereof, and the latter in a manner all over.

But I can appeal to God and my own conscience, that I have framed no interpretations to serve any Interest but that of Truth, and the Church or Kingdom of Christ. Nor have I out of any curiosity of prying into hard and obscure things medled with either the *Apocalypse* or *Daniel*, but merely for more full satisfaction in the great Controversy betwixt us and the Papists, who leave no stone unmoved to pervert Souls, and to bring them over to their Idolatrous Church. Wherefore for my own more full satisfaction, and for the service of the true Church of Christ, and for nothing else that I know of, have I

taken these pains to make a *continued Exposition* of all the Prophecies as well of *Daniel* as the *Apocalypse*.

Wherein if I have deviated from the footsteps of others, amongst whom I account Mr. *Joseph Mede* absolutely the chief (and than whom I conceive no writer of that kind has deserved better of the Church of God) yet I can aver it with all faithfulness that it is not out of a desire of seeming to have found out something better than his, that I have dissented from him, but because I am driven thereto by meer force of Reason. Otherwise having no design but assisting the Truth, I hold it absolutely my duty not to deviate or vary from such pious and able Interpreters where I find their interpretation sound; Truth being thus the better recommended by the witness of two or many than if I stood single by my self. And therefore I always covet if I can find them, to have companions if they be companions in the Truth, otherwise

Εἰς ἐμοὶ ἀνθρώπων τρισμυρία, οἱ δ' ἀνάνημοι
Οὐδεὶς —————

one man to me is as much as three Myriads and three Myriads not so much as one man. But now that it is mere Reason not any vain humour in me, such as I have specified above, which makes me (contrary to the sense of Mr. *Mede*) place the *Vials* in the seventh Trumpet after the *Rising of the Witnesses*, and interpret the *three Days and an half*, wherein the Witnesses lie slain, of *three Times and an half*, I hope I shall make clear by the Account following.

First then we are to take notice of the Method, or Genius if you will, of both *Daniel* and the *Apocalypse*, that after two Prophecies suppose of the same extent of time and of the same things which are of a more large and reaching compass, there comes a
Prophecy

Prophecy or Vision concerning onely part of that larger compass of time wherein some part onely of the foregoing Vision is more copiously enlarged upon. As for example, After the Vision of the *Statue of four Metals* and that other of the *four Beasts*, both which Visions reach from the beginnning of the *Babylonian Empire* to the ending of the *Roman*, or speaking in the *Apocalypick* phrase to the end of the *last Vial*, there comes next the Vision of the *Ram* and *He-Goat* which takes in onely the time of the *Persian* and *Greek Empire*, and enlarges on the affairs of the *Greek Empire* onely, and especially on the times of *Antiochus Epiphanes*. So likewise in the *Apocalypse* in the *Opened Book-Prophecies*, after the two Visions or Prophecies of the same extent of time, viz. from the beginning of the Church to the end of the seventh or *last Vial* (the former of which two Prophecies is contained in the Eleventh Chapter, the latter in the three following Chapters, namely, the twelfth, thirteenth and fourteenth) there follows then the Vision of the *seven Vials* which run over but part of that extent of time which each of the two foregoing Prophecies do comprise.

Now as there are three conspicuous *Joynts* of a more universal consideration in the compages of the two abovesaid Prophecies in *Daniel*, namely, those in which are held the Ending of the *Babylonian Monarchy* and Beginning of the *Persian*, the Ending of the *Persian* and the Beginning of the *Grecian*, the Ending of the *Grecian* and the Beginning of the *Roman*, so there are two manifest *Joynts* likewise and of a more universal consideration in the two abovesaid Prophecies in the *Apocalypse*, (the one contained in the eleventh Chapter and the other in the twelfth, thirteenth

thirteenth and fourteenth) namely, the time wherein, as in a *communis terminus*, the end of the *Symmetrical* Ages of the Church and the beginning of the *Asymmetrical* or of the *Apostasy* are held together, and the Time wherein the Ending of the *Entireness* of the *Apostasy* and the Beginning of the *Restitution* or first *Emergency* out of it, are held together. The former *Joynt* is the Time wherein the Ending of the *Sixth Seal* and Beginning of the *First Trumpet* are held together, the latter *Joynt* wherein the ending of the *Sixth Trumpet* and the beginning of the *seventh Trumpet* are held together, where according to the Vision Ch. 11. is the *Rising of the Witnesses*.

But now the question is, fith we see in *Daniel* the Vision of the *Ram* and *He-Goat* placed so as it begins with the *first Joynt* of the two foregoing Prophecies and ends with the *third Joynt*, that is, begins with the *Persian Monarchy* and ends with the *Grecian*, the question; I say, is where the *Vision* of the *Vials*, that is, to what *Joynt* of those two more comprehensive Visions [Ch. 11.] and [Ch. 12, 13, and 14.] the beginning of the said partial Vision is to be affixed, whether to the *first* or to the *second Joynt*, to the beginning of the *first Trumpet* or to the beginning of the *seventh* immediately after the *Rising of the Witnesses*, with those *Acclamations* in Heaven and *Doxology* of the Elders, Ch. 11. 15, 16. Or which is the same *Joynt* of Time to that joyfull *Annunciation* of the happy news of *Babylons* being *fallen* (whose *Fall* must needs be the *Rising of the Witnesses*) told by the second Angel, Ch. 14. 8. the question is, to which of these two more universal or notable *Joynts* (for other *Joynts* betwixt Trumpet and Trumpet, they being so many, are more inconsiderable) the beginning

ning of this *partial* Vision of the *Vials* is to be affixed.

There is a temptation, I confess, to place the beginning of the *Vials* with the beginning of the *first Trumpet*, because of some specious correspondence betwixt the *Vials* and Trumpets of the same order or numeral denomination. For thus the *Evil* of the *first Trumpet* as well as of the *first Vial* is cast upon the *Earth*. As well under the *second Vial* as under the *second Trumpet* the *Sea* is turned into *Bloud*, and the living creatures therein dye. Under the *third Trumpet* and under the *third Vial* the *Rivers* and Fountains are *mischieved*. The *Sun* is smitten under the *fourth Trumpet*, and the *fourth Vial* also is poured out on the *Sun*. Under the *fifth Trumpet* out of a pit comes up a smoak as out of a furnace that *darkens* the Skie: Under the *fifth Vial* the Kingdom of the Beast is full of *darkness*. Under the *sixth Trumpet* the four Angels are loosed from the great River *Euphrates*: Under the *sixth Vial* the waters of the great River *Euphrates* are dried up.

I. These Congruities thus overly and in general represented make some shew, but look closer into them and they vanish, (as being intended onely for part of the Artifice of Concealment in the *Apocalypse*, or for an intimation that, as the first six plagues concerned the Fate of the Empire, so these seven last, the state of the Popedome especially, after the ~~six~~ first plagues were past, they orderly mentioning the same things in both, or lastly to signify that the State of the Empire under them was *Ægypt* (whence *Hail*, *Rivers* turned into *Bloud*, and *Locusts* are mentioned) as well as the Popedome afterwards was so, which is also afflicted with *Ægyptian* plagues under the *Vials*).

als) I say, if we look closer into them these pretended Synchronizing Congruities will signify no more than thus, and so quite vanish.

For in the first Congruity to say nothing how that [upon the Earth] may have no particular signification Ch. 16. 2. but signify so as [upon the Earth] in the foregoing verse; the Hail cast upon the Earth under the first Trumpet is plainly another thing from the noisome and grievous sore that fell upon men at the pouring out of the first Vial. That Hail-storm and this rankerous Ulcer most certainly signify quite different things as the Symbols are hugely different. And I must confess I make no question in the world, but that Symbol of a grievous *rankerous Ulcer* signifies the plague of an *envious malicious exulcerated mind*, which is the plague of Intoxication or Dementation to them on whom it falls and spoils all their counsels, they being given up to be actuated by evil Angels and the fury of the Devil. This I conceive is a sad plague indeed, and lively set out by the Symbol of a *vexatious Ulcer*. But what an Hail-storm signifies in the Prophetick Style is so well known that I need say nothing of it. Wherefore there is not onely no Congruity betwixt the *first Trumpet* and the *first Vial* to prove they must begin together, but the *Visa* and the things signified by them being so quite different, it is a strong barr against any such presumption.

The second Congruity indeed is more tolerable or passable, if all the rest came to so near an agreement, but in that there is nothing peculiar under the *Second Vial* that answers to the *burning Mountain* cast into the Sea under the *second Trumpet*, the correspondence betwixt this *Vial* and this *Trumpet* is visibly lame and defectuous.

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The third also is a Congruity far more passable than the first, but yet besides the defectuousness in the *third Vial* that has nothing to answer to the falling Lamp or Comet *Lampadius* under the *third Trumpet*; what the Fountains and Rivers suffer under the *third Trumpet*, is a misery to men and bitterness to them, what they suffer under the *third Vial* is a refreshment to men who praise and justify God upon the account.

The fourth Congruity is wonderfully wretched and small. The Sun indeed is smitten under the *fourth Trumpet*, as well as the *fourth Vial* said to be poured upon him, but not the Sun alone under the *fourth Trumpet*, but the Moon also and the Stars; but the Sun alone is mentioned in the *fourth Vial*. Besides, the Sun, Moon and Stars lose their light and the Sun consequently his heat under the fourth Trumpet; but the light and heat of the Sun is so invigorated under the *fourth Vial*, that he scorches men so intolerably that they blaspheme again.

And the fifth Congruity is yet slighter. The *fifth Vial* is poured out upon the Seat of the Beast whereby his Kingdome becomes full of darkness. Upon the sounding of the *fifth Trumpet*, the Angel of the bottomless Pit, opens the pit and a smoke comes out of it that darkens the Sun and Skie. In eleven large verses wherein the *Visum* of the *fifth Trumpet* is described, there is no more that Symbolizes with the *fifth Vial* than this, that is worth the speaking of. For the gnawing their tongues for pain under the *fifth Vial*, is from their impatency of that dark inglorious condition they were cast into, not from the sting of any Scorpions. And for the *darkness* arising from the Vial poured on the Seat of the Beast, and that smoak and *darkness* out of the bottomless pit; as the

Seat of the Beast and *bottomless Pit* have no Analogy one to another, so it is incredible that the darknesſes themſelves ſhould not be quite different things. So ſmall grounds or rather none at all is there for this fifth Congruity.

And as little for the ſixth. For there is no correſpondency betwixt the *ſixth Vial* and the *ſixth Trumpet*, but that the great River *Euphrates* is mentioned in them both. For the deſcription of the *ſixth Vial* is comprized within one verſe of Ch. 16. viz. ver. 12. But there is a large deſcription of the *ſixth Trumpet* Ch. 9. from v. 13. to v. 20. as there is alſo of the *fifth Trumpet*.

II. Which conſideration of the deſcriptions of the *ſix ſiſt Trumpets*, their being either as large or much larger than the deſcriptions of the *fiſt ſix Vials*, is a ſecond argument againſt the placing of the beginning of the *Vials* with the beginning of the *Trumpets*, as of a partial Viſion whoſe beginning is to be ſiſt at the *fiſt Joynt* of the foregoing Prophecies of larger extent, to the end that part of the larger extended Prophecies might be more enlarged upon and more copiouſly deſcribed, as it fares with the Viſion of the *Ram* and *He-Goat* in *Daniel*. Which partial Viſion is annexed to thoſe two more large Viſions for a fuller deſcription of the affairs of the *Greek Monarchy*. And therefore this Viſion of the ſeven Vials the affixing the beginning of them to the beginning of the *fiſt Trumpet* not ſerving its due end, it is a ſign it is miſplaced, and that the beginning thereof is to be placed in the *ſecond Joynt* of thoſe two larger Prophecies [the one comprized in the eleventh Chapter and the other in the three following] and not in the *fiſt Joynt*. Theſe therefore are my two fiſt Arguments againſt the placing of the *fiſt Vial* with the *fiſt Trumpet*. The

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want of a continued *Congruity* betwixt the *Trumpets* and *Vials* all along: And their uselesnes for the fuller explaining the affairs of that part of the more universal Visions that they are supposed to Synchronize with. But that there is a part in those more universal Prophecies [Ch. 11.] and [Ch. 12. and 13. and 14.] that the *Partial* Vision of the Vials will properly serve more copiously to illustrate, I shall note hereafter: I am now onely intent upon the proving that the *Vials* and *Trumpets* do not commence together.

III. Of which I conceive this may be a third Argument, If we do but remember and take notice of the *second* notable *Joynt* in those two more universal Prophecies (comprised, the one in the eleventh Chapter and the other in the three following) and how in the former that *second* notable *Joynt* is in the con-termination of the sixth Trumpets ending and the beginning of the Seventh, where the *Rising* of the *Witnesses* is, and those *Acclamations* in Heaven and *Doxology* of the Elders; And the same *Joynt* in the latter Prophecy at that joyfull *Annunciation* of the Angel, *Babylon is fallen is fallen* (which *Fall*, as I said above, must needs be the *Rising* of the *Witnesses*:) The making thus the *six first* Vials to Synchronize with the *six first* Trumpets, will leave the *Seventh* Vial alone to possess the whole space of time and affairs from the abovesaid *second Joynt* to the end of those two Visions or Prophecies, whenas in Mr. Medes own account, the *seventh* Vial Synchronizes with the Vision of the *Wine-press*; so that in the fourteenth Chapter from vers. 9. to vers. 17. there is a Chasma of time and affairs which the seventh Vial taketh not in, and so in like manner in the eleventh Chapter, from the same *Joynt* of the Prophecy, to the *seventh* Vial signi-

fied in the last verse, there is such a Chalima leapt over by the seventh Vial. Which is too hard and broken a business to have the seventh Vial thus by an unnatural divulsion torn from the rest. But that the seventh Vial ends both those Prophecies, there can be no question with the judicious.

IV. Fourthly, The plagues that the seven Vials pour forth are the plagues upon some party and not the meer beating of the Air, and it is a frigid and dilute thing not to conceive the last plagues to concern the same party on which the first were inflicted, so that one party may be conceived to be afflicted by them both. But the last (even the very first of them) fall upon the marked slaves of the Beast as appears from *Apoc. Ch. 16. vers. 2. And the first went and poured out his Vial on the Earth, and there fell a noisome and grievous sore upon the men that had the mark of the Beast, and upon them that worshipped his Image.* But these marked slaves of the Beast were not in being before the first Trumpet, and not being before the first Trumpet could receive none of the former plagues. Whence it is manifest that the first Vial cannot begin with the first Trumpet.

V. Fifthly in brief thus: The very being of the Beast commences but with the first Trumpet, but a plague or punishment supposes some time wherein the party may have committed some grievous offences before the plague or punishment is inflicted. Wherefore the pouring out the seven Vials cannot commence with the first Trumpet, Because then the Beast would be plagued before he has had any time to commit any considerable offences.

VI. Sixthly, The seven Vials are called the seven last plagues. Wherefore if we place the first Vial so as

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to commence with the first Trumpet, I demand where be the foregoing plagues in respect of which the seven Vials are to be called the seven last plagues? For the first six Seals, there is no intimation that they are so many plagues, but rather the contrary is intimated, that the plagues and vengeance upon the Roman Empire was not to be poured out till the sounding of the Trumpets, as Mr. *Mede* interprets that of *Apoc.* 6. 10. *How long O Lord Holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?* And whereas answer was given to them, that they should rest yet for a little season, till their fellow-servants also were killed, that little season Mr. *Mede* with judgment interprets, till the sounding of the Trumpets, then vengeance would be taken on the Saint-murdering Empire. But that complaint of the Souls of the Martyrs under the Altar that no vengeance was taken, it shews plainly that the five first Seals are not five plagues, and the conversion of the Empire to Christianity under the sixth was no dilaceration of it, as happened afterwards, nor reputed by the *Apocalypse* as a plague. And it would be a sorry business to name the seven plagues of the Vials, the seven last plagues in respect of one solitary plague before it, which yet is no *Ægyptian* plague neither, but the very first plague of the *Trumpets* is *Ægyptian* viz. *Hail*, as the very first plague of the *Vials* is also *Ægyptian*, viz. *Sores* or *Ulcers*. Wherefore no number of plagues being taken notice of in the *Apocalypse* before the six Trumpets which are unquestionably six plagues, and there is a solemn premunition of the servants of God against them *Ch.* 7. the plagues of the *seven Vials* as being the *seven last plagues* of *Ægypt* cannot commence with the *first Trumpet*,

Trumpet, which is but the first *Ægyptian* plague of the Mystical *Ægypt* the *Roman* Empire.

VII. Wherefore seventhly, The *seven last* *plagues* of the *Vials* supposing a *Sett* or *Number* of *plagues* antecedent, and there being no other *Sett* or *Number* of *plagues* but those of the *six Trumpets*, it is manifest that that *Sett* or *Number* of *plagues* of the *six Trumpets* are the antecedent *plagues* to the *seven last* *plagues* of the *Vials*, and that these *seven* *plagues* of the *Vials* follow them, and therefore do not commence with the first *Trumpet*.

VIII. And now in the eighth place, Though all the *six* first *Trumpets* are in the general *plagues* upon the *Roman* Empire, yet the *Wo-Trumpets* more especially for their *Pagano-Christian* Idolatry and persecution as is expressly declared *Apoc.* 9. 20. And therefore in respect of the fifth and sixth *Trumpets* especially, though of all *six* in general, (they being *plagues* upon *Ægypt* as I noted above) would I have the *plagues* of the *seven Vials* called the *seven last* *plagues*; and indeed where can the *seven last* *plagues* be more properly placed than in the *last Wo-Trumpet*, or in the seventh or last *Trumpet*, it being a continuation of *plagues* upon that party of men that did not repent them of the works of their hands, of their worshipping of *Dæmons* and Idols of Gold and Silver, and of murdering the servants of God upon a false pretence of their Heresy, notwithstanding they were forewarned by the *plagues* of the two first *Wo-Trumpets*, the *Locusts* and *Euphratean* Horsemen. But if the first of the *seven last* *plagues* be to be placed in the seventh *Trumpet*, it cannot commence with the first.

IX. Ninthly

IX. Ninthly and lastly, Those plagues that follow a victory over the Beast and over his Image and over his Mark and over the number of his name, which certainly signifies the two-horned Beast, cannot commence with the first Trumpet, because this two-horned Beast could neither be fought with nor be overcome, before the first Trumpet, he having no existence before that Trumpet. But the seven last plagues of the Vials follow the abovesaid victory as appears from *Apoc.* 15. and 16. where those that had got the victory over the Beast are said to stand on the 'Sea of glass, having the Harps of God in their hands, and to sing the Song of *Moses* the servant of God and of the Lamb, which is a plain *ἑννίκον*, a *Song of Triumph*, answering to that of the Israelites upon the overthrow of *Pharaoh* in the red Sea. So that it is a *Triumphal* song upon an *actual* victory. This is most punctuall and plain, in *Chap.* 15. and it is said immediately after this song, *That the Temple of the Tabernacle of the Testimony in Heaven was opened, That the seven Angels having the seven Plagues came out of it, and that unto them were given seven Golden Vials full of the Wrath of God, and Chap.* 16. *1. they are there commanded to pour them out.* There is no wriggling out of this plain evidence, that the plagues of the seven Vials all of them follow the victory over the Beast. And therefore it is impossible they should commence with the first Trumpet.

But it may be you will say, what is all this to the purpose as to *Mr. Mede*, who does not make the Vials to commence with the *first* Trumpet, but rather with the *sixth*? I grant he does so, and yet what I have wrote is much to the purpose. Because if once

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a man be beaten off from placing the first Vial with the first Trumpet, so as they may not commence from the *first* notable *Joynt* of the two Prophecies (comprised the one in the eleventh Chapter, the other in the three following Chapters) the position of the first Vial being loosened from this *first* notable *Joynt* will naturally slide down and fix it self at the *second* notable *Joynt* of the Prophecies, namely, in the beginning of the *seventh Trumpet*, where those *Acclamations* in Heaven upon the *Rising of the Witnesses*, and *Doxology* of the Elders do occur.

But besides, the second, seventh, eighth and ninth arguments prove not onely, That the first Vial is not to commence with the first Trumpet, but that it is to be placed after the *Rising* of the *Witnesses* in the seventh. For according to our second argument the commencement of the Vials being placed at the second notable Joynt, they will then (in Analogy to that partial Vision in *Daniel* of the *Ram* and *He-Goat*) more largely illustrate the affairs of those times they are applied to, namely from the beginning of the seventh Trumpet to the end of those two Prophecies, which conclude with the Vials, as no man doubts. For there being but some few slight intimations of the affairs of the Vials, Ch. 11. from v. 18. to the end of the Chapter, as in that it is said *The Nations were angry*, which belongs to the first Vial, and, *And thy wrath is come and the time of the dead*, &c. which belongs to the third, as also, *And there was seen in his Temple the Ark of the Covenant*, which refers to the sixth Vial, and, *An Earthquake and great Hail*, which belongs to the seventh. These things which are so sparingly hinted in this part of the Vision from the
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second Joynt to the end, are more fully insisted on in the Vision of the Vials, Ch. 16. through the whole Chapter. As also instead of those *Acclamations* in Heaven upon the *Rising* of the *Witnesses* and the *Doxology* of the *Elders*, there is a *Triumphal song* of *Moses* and the *Lamb* in the fifteenth Chapter.

Which also makes amends for that more sparing *Annunciation* of the fall of *Babylon*, Ch. 14. 8. where is the *second Joynt* of the other Prophecy: after which to vers. 13. the things of the fourth Vial are glanced at, and from vers. 13. to vers. 14. the things of the fifth Vial, and from vers. 14. to vers. 17. the things of the sixth Vial, and from thence to the end of the Chapter the things of the seventh. But that one *partial Vision* of the seven Vials contained in the fifteenth and sixteenth Chapters makes a full illustration of that time they are applied to, namely from the joyfull *Annunciation* of the *Fall* of *Babylon* to the end of the Chapter: But is the most proper Supplement of all affixed to the second Joynt of the Vision in Ch. 11. From whence we may be sure that the affixing this one *partial Vision* contained in the fifteenth and sixteenth Chapters to the *second Joynt* of those two more universal Visions, is sound and right.

And now for the seventh argument, it has its force to prove not onely that the first Vial does not commence with the first Trumpet, but that it follows the sixth, the whole *Set* or *Number* of the *last plagues* of the *Vials* being so called in respect of the whole *Set* or *Number* of the *plagues* of the *Six Trumpets*. This I say is most natural and which ought to take place unless some necessary reason withstand, which I question not but will never be found. And as for the eighth argument it also does directly prove that

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the plagues of the Vials do follow the sixth Trumpet, as is plain at first sight to him that peruses it: And for the last it is an invincible evidence that *all* the *Vials* follow the *sixth Trumpet* or the *Rising* of the *Witnesses*, and are placed in the seventh, forasmuch as they follow a notable victory and triumph over the Beast. And where can there be imagined any foregoing victory and triumph over the Beast but that which is expressed in the *Rising* of the *Witnesses* with which the *Fall* of *Babylon* Ch. 14. 8. as well as the *Fall* of the City by an Earthquake, Ch. 11. 13. *Synchronizes*. But upon the *Fall* of this City and the *Rising* of the *Witnesses* it is said, the *Second Woe* is past and the *Third* cometh quickly, and that the seventh Angel sounded and there were great voices in Heaven, &c. Wherefore the Vials following this victory (which is the *Rising* of the *Witnesses*) and the *Acclamations* in Heaven and *Doxology* of the Elders which answer to the Triumphal Song of *Moses* and the Lamb prefixed before the Vials, Ch. 15. it is plain that the *Vials* follow the *Rising* of the *Witnesses*, and are to be placed in the seventh Trumpet after the *Doxology* of the Elders as they are placed Ch. 15. and 16. after the Triumphal Song of *Moses* the servant of God and of the Lamb. Nothing I think can be more demonstrable.

And it is worth our noting here, How that the whole two Chapters, *viz.* Ch. 15. and 16. though they be so divided are indeed but one *Partial Vision Synchronizing* with the last part of those two more universal Visions, comprised (the one in the eleventh Chapter, the other in the three following Chapters) and beginning with the *second* main *Joynt* of them, the *Acclamations* in Heaven and *Doxology*

gy of the Elders, or joyfull *Annunciation* of the news of the Fall of *Babylon*. So that that Doxology of the Elders, the joyfull *Annunciation*, and the *Triumphal Song* of *Moses* and the Lamb, fall in together, to which you may add the commencement of the Church of *Sardis*, which also signifies a *Song of Joy*. Which coincidence of things to my reason is very harmonious, the *Sardian* Church being the state of the Church commencing with the *Rising* of the *Witnesses*, which state is promised to the Church in *Thyatira*, the preceeding interval thereof.

To all which you may add; Whereas Mr. *Mede* cannot deny but that the *Vial-plagues* are called the *last* Plagues in reference to the *Trumpet-plagues*, and that the *Trumpet-plagues* are just Six as well as the *Vial-plagues* Seven, I would appeal to Mr. *Mede* if *St. John* had had occasion to express himself therein, whether he would not have called the Six *Trumpet-plagues* the Six *first* Plagues, as well as he calls [ch. 15.] the Seven *Vial-plagues* the Seven *last*. Whence it will necessarily follow that *all* the Seven *last* Plagues of the Vials must follow *all* the Six *first* plagues of the Trumpets, whenas according as Mr. *Mede* has placed the Vials, onely *one* of the seven *Vial-plagues* namely the seventh follows the six *Trumpet-plagues*, which is an apparent Repugnancy. Nay, merely in that the *Vial-plagues*, *all seven* of them are said to be the *last* Plagues, that, I say, does plainly imply that none of them are to be before the ending of *all* the Trumpet-plagues, else they *all seven* (though they are said to be so, viz. the *seven last plagues*) could not be the *last*, but five of them according to Mr. *Mede's* placing of them would expire before the six *Trumpet-plagues*, which is apparently absurd. For

last of all in Succellion supposes the other all to have given place and to be gone, but by no means the *last themselves* to expire before them. And these Vial-plagues all seven of them are called *πῶτα ἐπὶ αἱ ἑξάτις*, the *very last seven Plagues*, which they cannot be if any of them expire before any of the six Trumpet-plagues.

These arguments are so considerable to me, that I make no doubt at all but that the *Vials* are to be placed in the *Seventh Trumpet* after the *Rising* of the *Witnesses*, and whether they satisfy others so as to make them of one mind with my self or no, yet I hope they will not stick to acknowledg that I have not rashly deviated from the Tract of Mr. *Mede*, and so not violated that Right, which is due to so excellent an Interpreter.

But there is yet I confess another thing touching the *Witnesses* that Mr. *Mede* and I do not agree in, which is the time of their lying dead, which the *Vision* expresses by *three days and an half*. He will have it to signify *three years and an half*, but I must confess I am fully assured in my own mind that those three days and an half are the very same that *three Times and an half*. Nor is this a new opinion of my own, but I met with it near fourty years ago by chance at the end of a *Socinian* Book in Quarto, but the Title of the Book I have forgot, and the *Socinians*, every one knows, are rather dry Reasoners than phancifull Writers. And after I met with it again in *Clavis Apocalyptica ad Incudem revocata*, published A. D. 1652. and since that in that pious and learned Authour A. B. *Peganius*, his *Genuine Explication of the Visions of the Revelation*, who though he most-what follows Mr. *Mede* in

in other things, yet he leaves him in this. And that all people are not of the same mind herein with *Peganius* and my self, the onely objections that I know are First, That the Witnesses are said to be slain at the *ending* or finishing of their mournfull Prophecy. Secondly, That if the *three days and an half* be the same with the *three Times and an half*, which is the same with 1260 days or 42 months, which are but various expressions of the three Times and an half, then the Witnesses will be conceived to speak and prophesie while they lie dead, than which nothing can be more absurd. This I confess would be an harsh repugnancy.

Wherefore to remove these Obstacles, the Reader must learn to distinguish betwixt the *Cortex* and the *Pith*, betwixt the *Rine* and the *Pulp* of these Parabolical or Symbolical Visions. In which if the parts of the *Pith* or *Pulp* agree amongst themselves as well as those of the *Rine* or *Cortex* amongst themselves, all then is sound, compleat and harmonious. But those that make the above-named Objections seem to me to doe as the Welch-man did, that bit the *Rine* of the Orange into his mouth together with the *Pulp*, which made him sputter and make hard faces. The Vision or Prophetical Parable it self is very neat and coherent taking it in its *Literal* sense, which represents the two Witnesses lying slain three days and an half after their 1260 days Prophefying in Sack-cloth. So that as their *natural Death* and Prophefying in Sack-cloth are inconsistent one with another, so they are disjoyned one from another in the *Cortex* of the Parable, and their death represented as an effect of their 1260 days Prophefying. But by this *natural Death* being signified their *Political*
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Death, or Deprivation of all Power in Church or State (for their *Resurrection* is into that Power) which *Political Death* is part of the *Pulp* or *Pith* of the Parable, this is not onely consistent with their mournfull Prophecy but the very cause thereof. So that the parts of the *Pith* or *Pulp* of the Prophecy cohere one with another singularly well, and the contrivance of the Prophetick Parable is of admirable elegancy and festivity.

For the matter to be represented being this, That, for a certain time holy, good and Apostolical persons fit for employment in Church or State, shall in the *Apostasie* of the Church be for a time kept out of employment, namely, for that time denoted by *Daniel's* Time and Times and half a Time, which is three Prophetical years and an half, resolvable into 1260 Days, or 42 Months Prophetical: Which being kept out of power and employment is a *Political Death* to them, though they in the mean time in this low condition bear witness against the corruptions of the said times; but it being also that at the end of the said Times there will be such a change of things that they will come again into power both in Church and State: First by an *Henopœia* the succession of these two sorts of men thus kept out of power are turned into two single persons called two Witnesses. Then they are clothed in sack-cloth as well as made to Prophesie, to shew their low condition in the World. Thirdly, it being incredible that two single persons should each of them live 1260 years, they are said by an *Antichronismus* to Prophesie onely 1260 Days, namely, the days of their deprivation of all power in Church or State, wherein they lay like dead carcases as to any *Political* Power

Power or Influence upon the World, though they were yet in Being then, as being the woman in the Wilderness, as it is expressed by another Symbol. But this dead condition of theirs representable by an unburied carcase, that the τὸ πῦρ of the *Cortex* might be observed, is not to expatiate unto 1260 days, much less to so many years, but by another *Antichronismus* though the same time is signified, is to be contracted into *three days and an half*. For who could endure that two carcases should lye stinking in the streets of the City suppose 1260 days or three years and an half? Besides the incredibility of their being raised to life after so long a time. And though these three days and an half be set at the end of the 1260 days, yet by a *Lemmatosynechia*, a figure usual in the *Apocalypse*, they are easily understood to belong to the antecedent time and to Synchronize with it. See my *Synopsis Prophetica* Book 1. Ch. 4. in *Antichronismus*. Therefore this is the external *Decorum* observed in the outward *Cortex* of the Vision, that their Political Death which is exactly Synchronal to the time of their mourning in sackcloth, which is said to be 1260 days, is contracted into three days and an half, signifying there *Daniels three times and an half*, as *Day* and *Time* sometimes signify the same thing. This Parabolical Prophecy of the two Witnesses thus understood, has a most enravishing festivity and elegancy in it, and is one of the choicest examples of that Divine wit and Artifice of *Concealment*, as well as *Revelment*, that occur in the whole *Apocalypse*.

Nor does that expression ver. 7. ὅταν πλέωσιν, put a bar to the supposed *Lemmatosynechia*, and hinder their Political Death from running back into the same.

same time with their mournfull Witnessing. For *τελεῖν* here is a word which the Spirit of Prophecy has made choice of to serve as well the sense of the *Pith* of the Parable, as of the *Cortex* thereof. But our English Translation has pitched upon that sense which onely comports with the *Cortex* of the Parable, while it renders it, *And when they shall have finished their Testimony*, as if *τελέσωσι* were *Futurum exactum* which it is not, and besides *τελεῖν* signifies as well *agere* or *peragere*, as *finire*. And so *ἔταν τελέσωσι* will easily and naturally signify, *While they shall be performing or declaring their Testimony*, the Beast shall make war against them and kill them, that is the successive body of them, kill them all successively in that *Political* sense, or keep them successively dead from the first suppression of them, and kill some of this successive body according to a *natural* death, even many Myriads of them as History can witness. So easily is the difficulty of *ἔταν τελέσωσι*, removed. Where *τελεῖν* has two senses, the one serving the *Pith* the other the *Cortex* of the Parable, as *Day* has two senses *vers.* 9. and relating to the *Cortex* signifies a *natural* day, but to the *Pith* it signifies *Time*, in such a sense as *Time* is taken in *Daniel*, *Ch.* 7. *vers.* 25.

And now I hope I have made it abundantly plain that there is no Incongruity in this Opinion of *Peganius* and mine, in making the *three days and an half* the same with *Daniel's Time and Times and half a Time*, or 1260 days Prophetically understood. Nothing hinders but this may be the sense. But now I shall produce reasons to prove that it really is so.

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As first, It being a Number consisting of three *Integuments* and an Half as *Daniels* three Times and an half is, and the 42 Months and 1260 Days being but the varying of the phrase for the *Three Times and an Half*, if a man have but any competency of Apocalyptick *Nasuteness* or *Sagacity* in him, he will easily smell out the high probability of these *three days and an half* being the same with the *three Times and an half* in *Daniel*, and consequently the same with the 1260 Days of the mournfull Prophecy of the Witnesses.

Secondly, There being no example in all the Apocalyse at least, and, I think, no where else, of the affectation of predicting things to the curiosity of half a year, it is plainly incredible that there should be any such affectation here.

Thirdly, If the condition of the Apostolick Church be ever brought to so sad a condition again as is represented by the carcases of the two Witnesses lying dead in the streets of the great City, it is incredible that they should recover again within the space of three years and an half. The conceit looks almost as Romantickly or fabulously, and out of the same ignorance of the Apocalyptick *Antichronisme*, as that of the Romanists, who tell us what strange feats *Antichrist* shall do in the same space of Time, namely, within the space of three years and an half, when an age would scarce be sufficient to compass such Achievements.

Fourthly, If we restrain the lying dead of the Witnesses to the three years and an half at the end of their Propheying, there is nothing in the Vision to represent their Political Death (to which their Resurrection relates) before that time, though they

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have been dead in that sense at least 1260 years already. Which is exceeding absurd.

Fifthly, Being that the witnesses have been slain in a *Political* sense, and have been so often slain many hundred thousands of them in a *Natural* sense before the end of their mournfull witnessing, it is unconceivable what persecution or oppression in these last three years and an half different from what they had endured before, should befall them, or more worthy of taking notice, that the former should be omitted, and these by the carcases lying three days and an half in the street, be represented.

Sixthly and lastly, Whereas it is said v. 7. *And when they shall have finished their Testimony, the Beast that ascendeth out of the bottomless pit shall make war against them and shall overcome them and kill them,* unless my sense be admitted; Till the end of their Propheying there is neither any war nor any overcoming nor any killing of the Witnesses, which is point-blank against the Truth of History.

This which I have produced as it does fully satisfy my self, that the *three days and an half* are the same with *Daniel's three Times and an half*, so I hope that others will also be satisfied, if not of the Truth of the thing, yet at least that I have not rashly dissented from Mr. Mede therein.

We having thus solidly stated the sense of this Vision of the *Death and Resurrection* of the *Witnesses* which was the true sense thereof many hundred years ago, and ever will be, we may now the more seasonably enquire whether the Prophecy be yet fulfilled or no. Which if it be not and the Witnesses be not risen, it is evident from what we have proved above, (viz. *That the Vials follow the Rising of the Witnesses*)

Witnesses) that there is not yet one Vial poured out. But there is no Protestant Interpreter that I know but will allow that some of the Vials are already poured out. Wherefore unless they will shamefully recoil, they must of necessity acknowledge that the Witnesses are already risen. But I shall use but one Argument for all to prove that this Vision or Prophecy of the Rising of the Witnesses is already fulfilled.

What a remarkable Providence, as touching the Church of God, and what a vast change of affairs there was in the Papacy at the late Reformation, is notorious, and what an innumerable company of people were delivered out of that worse than *Egyptian Bondage* of the Pope; and multitudes who because of their supposed Hereticalness lay dead, useless and unactive to all Political Power, whether in Church or State, being excluded therefrom for their falsely suspected Herefy, got into the most honourable employments at the Reformation both in Church and State; Nay, that the highest honours were in the hands of the Protestants in many intire Kingdomes and Principalities, which had been under the Papacy before. What a marvellous, nay stupendious change this was, no man can but be sensible of, and therefore that it must be, and that in no slight manner, predicted in the *Apocalypse*.

Now it cannot be predicted in any of those Visions that in order of time follow the Vision of the Rising of the Witnesses as the Vials do, because this notable and stupendious mutation of things has happened already, and as those of the adverse party would have it, before the Rising of the Witnesses. Wherefore I demand of them in what Vision, which is antecedent to the Vision of the Rising of the Witnesses,

ses, is this so remarkable and marvellous a piece of Providence predicted or prefigured? I am confident they cannot find any before this of the Rising of the Witnesses. Wherefore it must be this Vision of the Rising of the Witnesses which prefigured this stupendous piece of Providence in the Reformation, or else none at all. Which were an absurdity intolerable and utterly incredible. Wherefore it is even Mathematically evident, that the Vision of the *Rising of the Witnesses* is a Prophecy of the late *Reformation*, and that it is fulfilled therein.

And this it would be, though it were less significative of that marvellous passage of Providence than it is. But that it is most fitly and fully significative thereof, as if made on purpose for it, my Exposition of it in my *Apocalypsis Apocalypseos* and elsewhere, will I hope abundantly make good, which is needless here to repeat, as also how naturally the Song of *Moses* the Servant of God and of the Lamb follows the Rising of the Witnesses, which contains a deliverance of the Servants of God from that worse than *Egyptian* Bondage of that Mystical *Pharaoh* the Pope, and how the *Sardian* Interval of the Church which signifies a *Song of Joy*, commences at the same time. Which things fall in with that Congruity and Harmony, that he must be something more than ordinary stupid that is not enraptured therewith.

But in the mean time having observed, that neither the *Messias* who is called the Christ, when he was come, though predicted plainly enough by the Prophecies, was taken notice of as such, by them that were concerned to take notice of him, nor yet Antichrist (as fully nay more fully and repeatedly predicted and prefigured) was taken notice of by them

them who were sufficiently concerned so to do; I less wonder that the Prophecy of the *Rising of the Witnesses*, so punctually predicted and manifestly fulfilled in the *Reformation*, should be so little taken notice of as it is, but that several men, as the *Jews* expect a *Messias* to come, and the *Romanists* an *Antichrist*, so they a *Rising of the Witnesses* to come, when the impletion of that Prophecy is so evidently already past. Wherefore it was the duty of some or other to remind them of it.

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The Authours twenty Arguments whereby he does prove that the seven Epistles to the seven Churches are a Prophecy of the state of the Church cast into seven Intervals from the beginning thereof to the last Judgment; out of his Exposition of the seven Churches.

Chapter X.

1. **A**S in Natural Hypotheses, those are accounted truest that solve the Phænomena of Nature the most naturally and easily, and especially if such as are no otherwise solvable than upon the proposed Hypothesis: so that meaning of Scripture, I mean especially of any considerable portion thereof, ought to be esteemed truest that can solve the most Difficulties that may be raised concerning the same, or the Contexts precedent or subsequent thereto; and if all, still the more certain; and if unsolvable otherwise, there is still the more assurance of undeniable Demonstration. Now how near this Mystical or Propheticall Exposition of these Epistles approaches to the clearness of this case, I will leave to the Reader to judge, after he has considered the Solutions of the questions easily raised out of the Epistles themselves, or the precedent Chapter, and not easily answered, nor at all satisfactorily, at least most of them, but upon the Hypothesis we have gone.

2. As first, If a man enquire why the Spirit of Prophecy, after he has so expressly given notice that *Apoc. I. 1, 3* this Book of the *Apocalypse* is to shew unto his servants things that are to come, and called it plainly a Book

a *Book of Prophecies*, should start so unexpectedly from the Title and intended Subject, as to write no less than seven Epistles to certain Churches, that have nothing considerable of Prophecy in them, before he deliver any *Prophecies* properly so called, but onely *Promises* and *Comminations*; and that he should do this * with as great Pomp and as high a Preamble as he does when he begins so famous Prophecies as those of the *seven Seals*, and the *opened Book*. But according to our Hypothesis the Answer is easie; *viz.* That though these seven Epistles to the seven Churches of *Asia* have a *Literal* sense, yet they are also a Parable or *Prophecy*, and of as high concern for both matter and extent of Time (they reaching from the beginning of the Church to the end of the world) as the *Prophecy* of the *Seals* and *opened Book*; and that they are ushered in with this great Pomp on purpose to give us notice thereof.

Secondly, A man would be prone to enquire why the Spirit dictates Letters unto the Churches in *Asia*, and not rather to the Churches in *Europe*, *Asia* and *Africk*. For certainly the Church had dispersed it self into all these Quarters of the world by that time. As if the Spirit of Truth were a respecter of persons. For these are not the Letters of *John*, but of the Holy Ghost. But our Answer is ready at hand; * That for the significancy of the word *Asia* to comport also with the significancy of the names of the seven Churches, *Asia* alone was pitched upon. But, according to the *Prophetical* sense, the true *Catholic* Church is writ unto under such distinct conditions as she was to vary into, unto the end of the world. So that there is no Partialty nor Acception of Persons in this.

Thirdly,

Thirdly, If a man demand touching the order or precedency of these Seven Churches that are writ unto: What a plain and manifest account is there to him that compares the Epistles in their Prophetical sense with the Intervals of the Church Catholick lying in that order that these Churches are ranged? This is a satisfactory reason, and worthy the Spirit that wrote these Epistles. But whether they are ranged in this order, * because that a Letter-carrier going from *Patmos*, his first journey will be to *Ephesus*, and then to *Smyrna*, and so in order till he come to *Laodicea*; whether the holy Spirit of Prophecy regarded that in the dictating of his Letters, (though *Alcazar* the Jesuit be for it) I cannot but suspend my judgment, and that not without a smile. But of this *Ataxie* more particularly anon.

3. Fourthly, If it be demanded why just *Seven* Churches in *Asia* are writ to, neither more nor less, (especially that in *Thyatira*, according to the acknowledgment of *Epiphanius*, being then not founded, but after the writing of these Epistles,) it is hard to give a satisfactory answer in the *Literal* sense. For to say this Book of the *Apocalypse* affects the number *Seven*, and that, because it runs upon the number *Seven* altogether in the ensuing part of the Book, which is *Prophetical*, it therefore, for Conformity sake, chuses this number in writing to the Churches though *Literally* understood, seems but a meagre, mean, and trifling account, a design unworthy the Holy Spirit that dictated this Book. But the using this number *Seven* all over is rather an intimation that the Book is *Prophetical* all over, and that these Epistles are also a Prophecy, accordingly as we have explained them. And taking them so, the Answer is plain

plain and obvious, *viz.* The number *Seven* is here chosen out as Symbolical, it being the note of *Universality*; whence the *Pythagoreans*, as I elsewhere have noted, call it *ἐλομένηα*.

Wherefore *Seven* (and no more than *Seven*) Churches are writ unto, as standing for the seven Intervals of the Church from the beginning to the end of all.

Fifthly, If it be demanded why these seven Churches rather than any others, which in all likelihood may have the same Vertues and Vices that these are commended and taxed for: The Reason of this is writ in the very Notation of their Names; every Name being significative of the Condition of the Church Catholick in that successive Intervall of time that this or that Church so named standeth for, and in such order as they are repeated.

Sixthly, If one require a Reason why Christ is described by holding the seven Stars in his right hand in the Epistles to the Churches of *Ephesus* and *Sardis*, why the same description in both, or why in either: In the *Literal* sense it will be hard to find any peculiar Reason; but in the *Prophetical* sense already declared, it is obvious. For the *seven Stars* signify all the Pastours, whether in present existence, or succession. And *Ephesus* is the beginning state of the Church; and therefore it is both very seasonable and methodical to represent the First Founder, Sustainer and Continuer thereof, by this Emblem; *Lo! I am with you to the end of the World.* And that this again is hinted at in the Epistle to the Church of *Sardis*, is with evident Proportion and Analogy to the Affairs of the Church there represented. For the Church of *Sardis* is as it were the beginning again or the emerging of

the true Church or Kingdome of Christ out of the Power and Kingdome of Antichrist.

4. Seventhly, Why the Church of *Ephesus*, of all other Churches, should be commended for their trying false Apostles. Why might not other Churches be attacked by them, and also discover them, as well as the Church of *Ephesus*? The Solution of which Problem is easy in this Mystical sense of the Epistles, * that places the *Ephesine* Interval within the Apostles times, but the rest on this side of them.

Eighthly, If any one demand why it is said to the Church of *Smyrna*, more than to any other Church, *Apo. 2. 10. Be thou faithfull unto death, and I will give thee the Crown of life*; and again, *He that overcometh shall not be hurt by the second death*: In the *Literal* sense it will be very hard to find any peculiar Reason why this might not as well be said to the Church in *Pergamus*, where there was killing for Religion, it seems, by the mention of the Martyr *Antipas*: I, but there was no obtaining the *Crown of life* there in any peculiar sense; but the *Crown of life*, that is, the *Imperial Crown* was given to the sufferings of the Primitive Martyrs under the Ten Persecutions: to whom also according to the opinion of the Antient Church the Promise of the first Resurrection belonged. Which is here obliquely glanced at, (according to the mode of the *Apocalypitk* style, that loves to hint things by *Ellipses*) in that Promise, *He that overcometh shall not be hurt by the second death*, implying thereby, that he shall be made partaker of the first Resurrection.

Ninthly, If any one will again object more particularly against the *Ataxie* of the Churches, that they are ranged neither according to the merit, nor congeneracy of their Conditions, pretending that in
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had been far better to have joyned the two irreprehensible together, *Smyrna* and *Philadelphia*, against whom there is no complaint at all; and then *Ephesus*, *Sardis* and *Laodicea*, against whom there is no complaint of eating things offered unto Idols; and afterwards *Pergamus* and *Thyatira*, in which Churches alone there is: If any one, I say, contend that this method had been more exact; truly in the *Liter*al sense it will be hard to frame an handsome and satisfactory answer; especially if he urge, that God is the Authour of *Method*, as well as the God of *Order*. But in this Mystical or Prophetical sense the Answer is solid and exquisite, and much-what the same that was given to the like difficulty more generally propounded before, namely, That the Churches of *Asia* are named in that order the Successive intervals of the Church Catholick were to proceed in, of which these *Asiatick* Churches are but the Symbols or Hieroglyphicks. And therefore those two Intervals of time which take in the Reign of the Beast and the False Prophet, *viz.* the Intervals of the Church of *Pergamus* and of *Thyatira*, must come after *Ephesus* and *Smyrna*, because till the expiration of those two Intervals Idolatry had not again reentred the Apostatizing Church. And the three following intervals of *Sardis*, *Philadelphia* and *Laodicea* are the Intervals of the true Church elapsed out of the hands of domineering Idolatry; and therefore we hear no more in them of things sacrificed unto Idols, nor of any *Jezabel*. And *Philadelphia* which is the most holy and the most glorious Interval of the Church that is to appear on the face of the Earth, is not to be named according to her Dignity, but according to her Succession in time, toward the latter end of the World, as she is here ranked.

ged. But of this more than enough, because we had touched of it in the general before.

5. Tenthly, Why is Christ in his Description before the Epistle to the Church in *Pergamus* set out by a two-edged Sword, coming, suppose, out of his mouth (according to the *Ellipticalness* of the Apocalyptic style?) what reason in the *Letter* can be given of that? for (especially if this Supplement be made) it cannot respect the slaying of *Antipas* with the sword. What peculiar thing then in this Church of *Pergamus* is there to require this Description? Truly nothing at all appears in the *Letter*, but in the *Prophetical* sense it is very proper, The *Waldenses* and *Alligenes* in this Interval assaulting the Church of *Rome*, or at least defending themselves and their pure Faith, so signally by this Weapon, I mean by the sword of the Spirit, which is the Word of God; though themselves died so many thousands of them in the field by the sword for the Faith they thus defended.

And in the Eleventh place, The description of Christ before the Epistle to the Church in *Thyatira*, *Apoc. 2.18. And his Feet like fine Brass, (as if they burned in a Furnace)* (for that Supplement is to be understood out of his Description in the first Chapter, as before :) But now what peculiar significancy has this description, or what congruity to any thing in the Church of *Thyatira* Literally understood? surely none. But in the *Prophetical* sense it is very expressive of those lower members of Christ's Body, his Church here on Earth, of their invincible Zeal and Patience, and Sincerity of Affection, such as did abide the most fiery Tryals that could be put upon them, and made them stand at the Stake amongst burning Faggots with

with the Flames about their ears, and never flinch for it : As has been noted in the Interpretation of that Epistle. This was the state of that Interval of the Church.

Twelfthly, In a Book that is so full of *Ænigmatical* Involutions, and coverings upon coverings, where he calls the Churches *Golden Candlesticks*, and the Bishops or Pastours, *Stars and Angels*, even then when he interprets, and offers to be more plain; that the same Authour should so openly and plainly mention any one by name as he does the Martyr *Antipas*, if there were not some farther Mystery in it, would be a great Difficulty, and hardly to be digested by the more sagacious and curious. I must confess I have often wondred at this naming *Antipas* by name, till I understood a further sense thereof, such as we have rendred in the Exposition of that Epistle.

6. In the thirteenth place, One might well demand why Christ expresses a greater disgust against the Church of *Laodicea* than that of *Sardis*. For though the former is said to be luke-warm; yet the other making a great shew of life, is notwithstanding declared to be dead. That Christ should be more enraged against Luke-warmness than Hypocrisie, and threaten it more deeply than the other, *I will spew thee out of my mouth*, (which is quire to cast a thing away, never to be resumed again,) must seem marvellous to the considerate. Certainly, if there were not some greater matter in it, the Spirit of Christ would not speak so severely or else to follow a Metaphor. But in the *Prophetical* sense the solution is easy, that passage being predictive of the Extermination of the Church from the face of the earth at the close of the world, as I have expounded it.

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In the fourteenth place, it may be demanded, why so affectedly and repeatedly in every Epistle that Phrase is used, *I know thy works*, without any variation or omission. Which seems a thing but of small importance in the *Literal* sense of these Epistles: but in the *Prophetical* it seems on purpose so repeated, to intimate an Allusion in *Afa* to the Hebrew word * (as if *אֲשָׁא* *as* *אֲשָׁא* *was* intended on purpose to answer to *יְדַעְתִּי מַעֲשֶׁיךָ*) * that *Afa* may also be significant as well as the names of the Seven Churches: which they all being, it is a shrewd presumption this repetition was for some such design as has been declared. Whereas the *Literal* sense can give no account thereof.

Fifteenthly, *Alcazar* himself is much stumbled that the Spirit of God should be thought to take notice of any one particular Woman in the Church of *Thyatira*, and so call her by the name of *Jezabel*, as is ordinarily supposed. And indeed these things are too little for the Majesty of this Writing of the *Apocalypse*. But how can we help it in the *Literal* sense, if we will interpret with constancy and coherency? But in the *Prophetical* sense there is no such incongruity. The Object is worth the Spirits taking notice of in this kind; this *Jezabel* being that painted Woman of *Rome*, intoxicating the Kings of the Earth with the Cup of her Spiritual Fornications, as has been shewn upon the Text.

7. Sixteenthly, It seems very strange that that Promise of ruling over the Nations, and receiving the Morning-Star, (which doubtless are Political Promises,) should be made to the Church in *Thyatira*, more than to that in *Pergamus*, or *Ephesus*, and others. What Victories or Dominion did the Church

Church in *Tbyatira* in *Asia* get over the Nations more than other Churches? This is an hard knot in the *Literal* sense. But in the *Prophetical* it is loosened at the first sight. For the Closure of the Interval of the Church of *Tbyatira* brings in the time wherein whole Nations revolted from the *Pope* and his Idolatrous Church, and professed the *Reformed Religion*, and so in these parts got the Pontifician party under them.

Seventeenthly, In the Epistle to the Church in *Philadelphia* there is mention made of a mighty Temptation that is to come upon all the World, to try them that dwell upon the Earth, touching which he saith, *Behold, I come quickly*. Why should this be said to the Church of *Philadelphia* more than to any other of the Churches here specified? There are not the least footsteps of reason to be found in the *Literal* sense. But in the *Prophetical* sense the thing is plain. For the Interval of *Philadelphia* beginning in the last Vial, wherein that mighty and terrible *Earthquake* is to happen, the great Temptation, what it is, is plainly thence understood, and how in respect of this *Philadelphian* Church it will come quickly, she commencing but in the very same Vial that this is to happen under.

Eighteenthly, Why upon this *Philadelphia*, a private *Asiatick* Church, should the name of the City of God, the new *Jerusalem*, which cometh down out of Heaven from God, (the very same that is expressed *Apo. 21.*) be said to be written? This Title were too big and turgent for any private Church, were it not a Type or Symbol of some greater matter. But by the *Prophetical* interpretation this difficulty is quite removed. For the Inter-

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val of the *Philadelphian* Church is coincident with the times of the *new Jerusalem*, (mentioned at the end of the *Apocalypse*;) and of the Millennial Empire of *Christ* upon Earth.

8. Nineteenthly, The Curious may be prone to enquire, why the Church of *Laodicea* in those times should account her self so hugely and extraordinarily rich, increased in goods, and to have no want of any thing. And truly why this should be her estate, rather than any of the Churches specified, from the *Literal* ground we can fetch no reason. But admitting the *Prophetical* sense, and that this is the last Interval of the Church of *Christ*, it will naturally so come to pass; For this *Laodicea* will be left Here to all the Riches of her Sister *Philadelphia*, to Peace, Prosperity, Purity in Worship, abundance of natural Knowledge, universal skill in the Interpretations of the Prophecies, and whatever good thing there is belonging to the Church, saving the Life and Spirit which *Philadelphia* carried along with her into the other World. How easily then and naturally, or rather necessarily, does this Description of the Church of *Laodicea* fall upon the last Interval?

And Lastly, It is a Question extremely obvious to demand, Why that phrase, * *He that hath an ear to hear, let him hear*, which our Saviour so often is found to adde at the end of his Parables to the People, should be used here so repeatedly in every Epistle, they being no Parables, but Epistles sent to each of these Seven Churches in *Asia* respectively: And then; why this *Epiphonema* is sometimes the last close of the Epistle, sometimes not? To which Problem there is no tolerable Solution in the *Literal* sense of these Epistles. But supposing a *Mystical*

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or *Prophetical* sense, there was a necessity of affixing this *Epiphonema*, to shew there was a farther sense intended than that of the *Letter* : and also, that sometimes this *Epiphonema* should come last of all, (as in the four last Epistles,) that the Promise to the Conquerour, *to him that overcomes*, might be more certainly understood to be of a proper *Prophetical* or *Political* sense, not merely *Theological*, *Moral* or *Spiritual* ; as has been abundantly declared in the *Exposition*.

9. We might have drawn many more Questions and Solutions from the consideration of the *Letter*, and of this Hypothesis we go upon, to shew its solidity and fitness, but that we hold it needless, having produced so many already : which jointly considered, with the perpetual easiness and naturalness of the whole *Exposition* of all the Epistles, * and the exact Correspondency of the Names of the Churches to the Events of the successive Intervals of the true Catholick Church which they represent, one would think they should not fail fully to satisfy any unprejudiced Peruser of our *Exposition* of these Epistles, touching the truth thereof. But I am abundantly taught by Experience, that both the *finding out*, and *receiving* of Divine Truths found out by others, is a special gift of God. And therefore to him alone be the Glory for ever and ever. *Amen.*

NOTES

Upon the Twenty Arguments. *Señ. 2.*

With as great Pomp, and as high a Preamble as he does, when he begins so famous Prophecies as those

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of the *Seven Seals*, &c.] You may adde to this of the *Seven Seals*, and that of the *Opened Book*, the Prophecy of the *Scripture of Truth* in *Daniel*. To which Prophecy the Vision, Chap. 10. vers. 5, 6, &c. is a Preamble, as this Vision is to this Prophecy of the *Seven Churches*, and which is yet more remarkable, the Person represented in the Vision, the same Person in the like attire and other circumstances as here: And there set before the most concerning Prophecy in all *Daniel*, which reaches from the *Persian Monarchy* to the end of the World. Whence it is the more frigid and absurd not to make these Epistles of the *Seven Churches* a Prophecy, as well as those three other are, that reaches to the end of the World as they do.

That for the significancy of the word Asia to comport also with the significancy of the Names of the Seven Churches, &c.] And there is one significancy more in this Name *Asia* than I was aware of when I wrote my Exposition of the Seven Epistles to the *Seven Churches*. For besides that Allusion to *שׂוּר* *Fundamentum*, and to *עָמַל* which signifies *operari* to work, from whence [I know thy works] is so often repeated; there may be also a further Allusion to the Cabbalistical *מַדְבָּר*, which signifies as they call it *Mundus Aethiopicus*, of which the Earth is the lowest Region. So that the Churches in *Asia* will signify according to this Cabbalistical Notion, the Churches dispersed over the whole Earth.

Because a Letter-carrier going from Patmos, his first journey will be to Ephesus, &c.] This is *Alcazar* his conceit, and yet as *Literal* as it is, it will not hold. For he must be an unskilfull and incorrect Letter-carrier that setting out from *Patmos* to
Ephesus

Ephesus will pass to *Smyrna* and to *Pergamus*, if he intend, what he ought to doe, the delivering most of his Letters in the shortest time he may. For then, if we consult *Ptolemies* Mapps, in *Asia Tabula* 1, he being to deliver the most of his Letters in the shortest time, is not to go from *Ephesus* to *Smyrna*, and so to *Pergamus*, but from *Ephesus* to *Laodicea*, from *Laodicea* to *Philadelphia*, from *Philadelphia* to *Sardis*, from *Sardis* to *Thyatira*, and from *Thyatira* to *Pergamus*, and then from *Pergamus* to *Smyrna*; from whence he may take shipping to *Patmos* again to give Saint *John* an account of the delivery of his Letters. This is very evident out of *Ptolemies* Geographical Table, especially if we understand by *Laodicea* that *Laodicea* which is situated betwixt the Rivers *Meander* and *Lycus*, which questionless *Akazar* understands: And that *Laodicea* is near to *Philadelphia*, and *Philadelphia* to *Sardis*, and *Sardis* not far off from *Thyatira*.

But there is a *Laodicea* at a great distance from them all, that lies a good deal East of the Mountain or Valley *Aulocrene*, from whence the River *Meander* runs, which *Ptolemy* calls *Λαοδικείαν κατὰ πύρρην*, *Laodiceam combustam*: which were it understood would alter the account. And yet for ought I know it may be chiefly alluded to in the *Prophe-tical* sense of the Epistles to these Churches, the *Laodicean* Interval in a manner conterminating with the *Conflagration* of the World. So that not onely the *Notation* of the Name of *Laodicea* intimates that to be the Interval of the Church that reaches till the last Judgment, but that *Epithete* also of *κατὰ πύρρην* or *combusta* that it is the Interval next to the *Conflagration* of the Earth.

Se^ct. 4. *That places the Ephesine Interval within the Apostles times, &c.*] For the *Ephesine* Interval terminates in the tenth year of *Nero*, as I have shewn in my *Exposition*. In which Interval all the Apostles were living, Saint *John* long after. But another Character of this Interval is, that the *Nicolaitan* Se^ct appeared not till presently after it. Whence they are commended that they hate the deeds of the *Nicolaitans*; that is, such deeds as the *Nicolaitans* after were found guilty of. And *Spondanus* places the Se^ct of the *Nicolaitans* some two or three years after the tenth of *Nero*. The Church hitherto had kept free from such wretched Debauchery as that.

Se^ct. 6. (*As if* οἶδαι σε τὰ ἔργα *was intended on purpose to answer to* $\text{יָדַעְתִּי מַעֲשֶׂיךָ}$ *)*. Though there be two other *Paronomastical* Allusions in the word *Asia* besides this, yet I do not doubt but this is also intended, and the rather from the repeating so perpetually οἶδαι σε τὰ ἔργα , *I know thy works*, and it is the most usefull and the most accommodate to vulgar capacity. That Allusion to מַעֲשֶׂיךָ or *Mundus Asiaticus*, lies more deep, and is less intelligible to the vulgar.

Se^ct. 8. *He that hath an ear to hear, let him hear, &c.* namely what the Spirit saith unto the Churches. This Additional put to that excitation to attention to what the Spirit saith unto the Churches, shews that all these seeming private Epistles to particular Churches, are indeed one *Sett* or *Compages* of Epistles which concern the succeeding Intervals of the Universal Church, from the beginning to the end of the World. Whence the *Epiphonema* of each Epistle to every Church is so framed as if it were directed to all the Churches, that is, to every Interval thereof; The whole being a Representation of the

the State of the Church Universal according to several Intervals from the beginning to the end, which they are bound to take notice of and consider, and compare together, for the better understanding of the whole.

Sect. 9. *And the exact correspondency of the Names of the Churches to the Events, &c.*] And not onely of the Names of the Churches, but of whatsoever Names of Persons are mentioned in any of the Epistles to the Churches there is a correspondency of these with the state or affairs of that Interval of the Church whereever they occur. It may be that some strong Spirits, as they are called, or high and hard lofty Wits will overlook these *Paronomastical* Correspondencies or Allusions in words or names as Trifles. But the great *Hugo Grotius* himself does not, that makes the Names of every one of the *Seven Churches* to be significant. Nor does *Peganius* that incomparably learned as well as singularly pious German, who knowing nothing of my *Exposition* of the *Seven Churches*, nor I of his, gave about the same time muchwhat the same *Prophetical Exposition* (with Allusions to the Words or Names) that I have done. Which shews the obviousness and naturalness of this way of opening the *Prophetical* sense of these Epistles, to them whose Judgments are free.

And though I knew none, when I set my self to the *Prophetical Exposition* of the *Seven Churches*, that held it a Prophecy of the State of the Church distinguished into so many Intervals from the beginning to the end, unless he that put me upon it might surmise some such thing; yet after the publishing my *Exposition* I met with one who was something

something a curious enquirer after Expofitours of the Prophecies of Scripture that named to me at leaft half a dozen, that held the *Seven Churches* to be fuch a Prophecy, reaching from the beginning of the Church to the end thereof; and I have had fome fuch like information fince. But none of thefe that were of this Opinion had attempted to make the thing out, as I was informed from the fame hands. And very lately by chance looking again into Mr. *Mede*, I find him alfo explicitly to declare his opinion, that the Vifion of the *Seven Churches* is a Prophecy touching the Church Univerfal *à principio ad finem*, fetting out the different ftates of the Church in feveral Intervals in that order that the *Seven Churches* are ranged in the *Apocalypfe*, which I have noted in my Preface to the *Exposition*.

And he gives two reafons for it, The one that the Number *Seven* is a Number of *entire Revolution* of Time; to which I would adde exprefly that, As the *Seven Seals* reach from the beginning to the end of the entire *Apocalyptick* Period, whose *Epocha* is the beginning of the Chriftian Church, and *Exitus* in the end of the World, fo doth alfo the Vifion of the *Seven Churches*, and that for that reafon they are likewise exhibited under the Number of *Seven*. His other reafon is, That if this *Prophetick* fense was not intended, the Spirit of Prophecy would not have pitched upon thefe *Seven Churches* in *Asia*, but the Letters would have been directed either to all the Churches, or the moft famous, fuch as the Church at *Antioch*, at *Alexandria*, and *Rome*, and many others; and fuch as no doubt, fays he, had need of inftruction as well as thofe named in the *Apocalypfe*. Thefe are his two Arguments which I have not mif-

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sed in my twenty, though I never met with them before that, in Mr. *Mede*. And these two Arguments were sufficient to perswade that Person of so excellent a wit and judgment, of the truth of the thing in general. Into how deep a sopor therefore or lethargy is their wit and judgment cast whom twenty Arguments of like nature will not awake?

But now for a further assurance upon a more particular account: Which is briefly this, I first considered the *Integrum* which was to be distributed into these seven parts. Which is the true Apostolick Church not contaminated with either Pagan or Pagan Christian Idolatry, though living in various circumstances from the beginning to the end. Now there being a complaint of eating things sacrificed unto Idols under the third and fourth Intervals, and none in the two first and three last, made me conceive that those middle Intervals both put together did comprehend no less space than the times of the Apostasy of the Church, before whole Kingdomes and Nations had emerged out of it, as it happened at the blessed reformation. This is the first last hold I seemed to have of things, viz. that the *Pergamenian* and *Thyatirian* Intervals included the times of the Apostasy of the Church till the Time of Reformation came. The Time antecedent to this was all that Time before the Apostasy, or at least, which I look upon as the more probable, before the *Roman* Empire became Christian by the Conversion of *Constantine*. Now this antecedent Time is naturally divided into two parts. The Time before the beginning of the ten persecutions which began in the tenth of *Nero*, and the Time from thence to *Constantine*, when the Pagan Persecutions ceased. The former is the *Ephesine* Interval, the latter

latter the *Smyranean*. The Persecutions are threatened in the former, executed in the latter. So we see the order of these four Churches placed according to the *order of Time* and known *History*.

And the *Sardian* Interval naturally follows where there is no complaint of eating things offered unto Idols as in the two former the *Pergamenian* and *Thyatirian* Intervals, which intimates that the true non-Idolatrizing Church had now, whereas before she was but the Woman in the Wilderness, become, according to Promise in the *Thyatirian* Interval a visible conspicuous Church and *Polity* of her self got from under the *Pagano-Christian* Yoke, as well as the Primitive Church before had got from under the *Pagan*. Not that this is the best constitution of the Church that ever will be, though incomparably, or, if you will, infinitely better than Popery, but that it is introductory to the Blessed *Millennial* State, when the *New Jerusalem* descends upon Earth, according to the Prophecies in the *Opened Book*. For now Prophecy shews the order of these latter Intervals, not *History*, as being things to come.

And it is said expressly to the Church of *Philadelphia*, I will write upon thee the name of the City of my God even of the *New Jerusalem*. &c. But now as in the Visions of the *Opened Book Prophecy* after the thousand years Satan is let loose, and *Gog* and *Magog* besiege the Holy City; so after this excellent *Philadelphian* Interval succeeds the *Laodicean*, who by their laziness and their luke-warmness will permit *Gog* and *Magog* to grow upon them; and as *Fire* from Heaven puts an end to that Siege, so *Λαοδικαία κατανέχουμένη*, *Laodicea combusta* puts a Period to this Stage of the Earth together with the Church.

So

So that the account of the placing of the Seven Churches without any respect to *Paronomastical* Allusions you see is steady and orderly and according to *Time* and *History* for what is *past*, and according to the Prophecies in the other part of the *Apocalypse*, for what is *to come*. Which ordering of them who can be so stupid as not to acknowledg to be done by design? From whence again it will follow that this Vision of the *Seven Churches* is a Prophecy (properly so called) of the Condition of the Church from the beginning to the end.

And the same will be still more particularly and exquisitely proved by the *Paronomastical* Allusions of the Names of these Churches and other Names that occur in the Epistles to the Churches. But as the former way of Proof I have pursued but sparingly, so I must let this alone altogether, both because it would take up too much space, whenas my Notes are swollen to too great a bigness already, and because the Reader may peruse what I have copiously enough writ in my *Exposition* it self. I will onely here take notice that if the *Paronomastical* Allusions all along from the beginning to the end suit exquisitely to the order of Time and Things, as I am well assured they do; they are also a notable confirmation or demonstration of the Vision of the *Seven Churches* being a Prophecy, *properly so called*, of the state of the Church from the beginning to the end; that it was as certainly intended a Prophecy by the Spirit of God, as the skilfull Structure of the Bodies of Animals are an assured Argument of his Providence, or that Flower-work or Imagery in Carpets or Clothes made of varioussly coloured Feathers (which are things light and slight enough one would

think) are an argument of the Art of the *Indians* that are said to make them. And for my part I look upon this *Paronomastical* way, let others make as light and slight of it as they will, to be made use of on purpose, because as it is, where seriously taken notice of, a sufficient key of *Revelment*, so it is here as pleasant a piece of the Artifice of *Concealment* from high and lofty Wits, that would be likely to stalk over such Allusions with a disdainfull gate, and overlook them; There being more ways than one wherein that of the Apostle may be verified, That *God has chosen the weak things of the world to confound the things which are mighty, and chosen the foolish things of the world to confound the wise.*

T H E E N D.

Errata sic corrige.

PAge 60. l. 8. For, *is rightly*, r. *is, rightly*. p. 96. l. 8. r. *Geniconaa*, ibid. r. *Idiconaa*. p. 105. l. 11. r. גורן. p. 114. l. 11. r. *good*. p. 116. l. 7. r. Ἀγλαΐας. p. 117. l. 15. r. *restraining*. ibid. r. s. p. 119. l. 1. r. *Mithridath*. p. 121. l. 5. r. 202: *We*. p. 122. l. 6. r. *Pamphylia*. p. 152. l. 32. r. *from uttering*. p. 176. l. 31. r. *called*, in. p. 228. l. 4. r. *therein accordingly*. p. 257. l. 19. r. *Joint-Exposition*.

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